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Without Concealment----Without Compromise.

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Selections.

AMENDMENT OF THE CONSTITUTION.

Extracted from the Annual Report of the Hingham (Mass.) Anti-Slavery Society.

Slavery must be admitted to be a "system of great injustice; a system, which annihilates the liberty of its victims." How then can it be supposed, by any individual, to be in accordance with the spirit of the constitution? The object of that instrument was "to establish justice," and "secure the blessings of liberty." If it had proposed anything short of this, the unholy alliance of slavery with freedom, would never have been formed, and we should not, at this day, have had any occasion of discussing the propriety of a dissolution of the Union. If we can consider that instrument what the framers declared it, an instrument "to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty," we then can look at it with the holy reverence, with which those look at it now, who believe that it recognizes and guarantees what we consider the vilest system that was ever permitted to exist among any people. But if the constitution does *actually* recognize and guarantee slavery, and if this is the only bond that binds together our Union, we would break it as readily as we would break the chain which binds the colored man in bondage. We would cast from us this unholy instrument, and we would use all the powers, which God has given us, to release ourselves from an alliance with the South, and from any connection with the Union, if it has ceased to answer the purposes for which it was formed. Dr. Channing says, "I do not mean that the Union is to be held fast at whatever cost." But it is not necessary to dissolve this Union. Although commercial interests in different parts of the nation, may not be the same, we may still be, and act as one people. It is not necessary to cease to recognize the constitution as the law of the land, if the true spirit of that instrument can be acted out. A portion of it is the cause of division among us. Is there no way of settling this division? Is there no course pointed out by which the objectionable parts may be removed? The constitution itself has made provision for this.

Dr. Channing says, "we are bound to seek earnestly such amendments of the constitution as will remove the subject of slavery from the recognizance of the general government; such as will be just alike to the North and South; such as will release the North from all obligation whatever to support and sanction slavery."

And what is the cause of division among us? It is that the constitution has been interpreted by the highest tribunal in our land to sanction slavery, and to allow the slaveholder to come into the free States, and seize any man whom he claims as his slave. On account of this decision, and on account of the late instance of the seizure of George Latimer, in Boston, a petition has been circulated in this State, asking congress "to release us from all connection with slavery." Heretofore, abolitionists have signed and presented petitions for the abolition of slavery in the District of Columbia, and in the territories, over which congress has control, and for the abolition of the slave trade between the States. To this petition we have been able to obtain only about fifty names in this town. The objection often made to the signing of this petition was, that the constitution sanctioned slavery, and some; who made this objection, intimated that our proper course was to petition for the alteration of such laws, and, that, in this way, our whole difficulty would be obviated. To this, as to other petitions, objections are made. By some it is said, "We care but little about this matter so long as *we* are not made slaves." Others say, "that they do not understand the subject, and should like further time to consider of it." Others object, fearing that, "by beginning to amend the constitution, we shall go on altering and amending till nothing will be left." The last objection is, "that, by asking that Massachusetts be released from all connection with slavery, we virtually ask for a dissolution of the Union."

To the first objectors we have no time, nor wish to reply. Those, who make the objection on account of not understanding the subject, we would urge to take it into consideration immediately, and be prepared to act on it at some future day; for the time is not distant when every citizen must speak and act. To the objectors of the third class, we would say "Go on, if the good of the nation demands it, with your amendments and alterations, till nothing of the original document shall remain." But the amendments will become our new code, and, being assented to *by* the people, it will be *for* the people and, we trust, for the *whole* people; it will establish justice, and secure the blessings of liberty to *all*.

To the objectors of the fourth class, we would say, "that there is no foundation for the declaration that, in asking to be released from all connection with slavery, we virtually ask for the dissolution of the Union." No such idea is expressed. No such request is implied. The framers of the constitution made provision for amendments to this instrument, for they presumed that they might be called for by the people, but they certainly entertained no such idea as is here entertained, or they would never have left that document in an unfinished state. The same objection will be valid in case of any amendments to our State constitution,—but have not amendments frequently been made when called for by the people? Still our Union has not been dissolved. We petition congress as the only body acting for the whole nation, and, as individuals, we ask no more than any individual, or body of individuals, in any part of this nation, have a right to ask by the constitution. That expressly declares that "Congress shall make no law abridging the right of the people to petition the government for a redress of grievances." And yet we cannot deny that that part of the constitution has been violated.

How *our* petitions are regarded at the seat of government, we may learn from another presented by individuals of the district. They say, "That they have witnessed with deep regret the attempts which are making to disturb the integrity of the Union, by a *band of fanatics*, embracing men, women, and children, who cease not, day or night, to crowd the tables of your halls with *seditious memorials*—and solicit your honorable bodies, that you will, in your wisdom, henceforth give neither support nor countenance to such *unhallowed attempts*; but that you will, in the most emphatic manner, set the seal of your disapprobation upon all such *foul* and *unnatural efforts*, by refusing not only to *read* and *refer*, but also to *receive* any papers, which either directly or indirectly, or by implication, aim at any interference with the rights of your petitioners, or of those of any citizen of any of the States or territories of the United States, or of this district of which we are inhabitants." Here, one portion of our citizens have claimed, and enjoyed a right to petition, that the same right may be taken from another portion, and congress, in *their* impartial justice, have granted the prayer of the petitioners, and have set their seal of disapprobation on *our* petitions. The resolution, by which our petitions are rejected, was adopted January 28, 1840. It is in these words.—Resolved, "That no petition, memorial, resolution, or other paper, praying for the abolition of slavery in the District of Columbia, or any State or territory, or the slave trade between the States or territories of the United States, in which it now exists, shall be received by the House, or entertained in any way whatever." The legislature of our State declares this resolution to be "a palpable violation of the Constitution of the United States, a bold denial of inalienable rights, and a stretch of power which can never be quietly submitted to by a free people. At the same time that we petitioned congress, we also petitioned the legislature of our State to pass resolutions on the duty of congress to take action on the subject of slavery. They took this subject into consideration, and passed the following resolutions: "Whereas, domestic slavery exists in the District of Columbia, under the express authority of congress, which, at the time of the cession of the district, re-enacted the slave codes of Maryland and Virginia; and, whereas, the sanction thus given to slavery, and its continued toleration at the seat of government, form a manifest violation, by this nation, of the first principles of justice, and have a tendency to corrupt the moral sense, and to lower the character of the whole people of the United States; and, whereas, this nation have no higher interest, neither before God, or in the eyes of men, than the establishing of justice, and strengthening the foundations of national honor; and, whereas, slavery in the District of Columbia, being thus a national concern, and involving national responsibility, it is the right of the commonwealth of Massachusetts to remonstrate against the common wrong, and the degradation of national character; therefore, resolved, that congress ought to exercise its acknowledged power in the immediate suppression of slavery and the slave trade in the District of Columbia. And, whereas, by the Constitution of the United States, congress has the power to regulate commerce with foreign nations, and between the several States of the Union, in the exercise of which power, congress, in the year 1808, abolished the foreign slave trade; and, whereas, a domestic slave trade, as unjustifiable in principle as the African slave trade, and scarcely less cruel and inhuman in practice, is now carried on between the several States: Resolved, that the domestic slave trade between the several States ought to be abolished by congress without delay. Resolved, that no new State ought to be admitted into the Union, whose constitution shall tolerate domestic slavery."

We have presented to congress the petition, the object of which has just been stated—1st, Because we have the right so to do as citizens, living under that constitution, for which many have such reverence, and whose spirit, they may think, should never be violated. 2d, We have done this not to *take away* any man's rights, but to secure the rights of all. 3d, We have done it to wipe out a stain on our country's honor, and to take from our nation a reproach, which is not unnoticed by the nations of the civilized world. We are a slaveholding nation, and we cannot deny it. We profess to abhor slavery, and we allow it to exist in the District of Columbia, in its worst forms. In the free States, so called, we are guilty of reducing to, and keeping in bondage, those whose skin may be a little different from our own; of permitting the free citizen to be subjected to southern laws, and of licensing the traffic in human beings, for the paltry sum of four hundred dollars, and, with such gross violations of the rights of man, and the rights of free citizens, we still dare proclaim our nation to be "the land of the free." These violations have been made known to the public, or rather we have labored for years to present them to the consideration of our citizens, and yet, at this late period, we are asked—"Are these things so?"

The South have not been satisfied with maintaining their State rights: they have not allowed, as far as they could prevent it, the discussion of the subject of slavery, on their own soil, or elsewhere. Their influence in the free States, has been great in suppressing the liberty of speech, and of the press: in enacting laws against the colored people, and such as they supposed would most effectually sustain slavery in all parts of the Union. This has been the case in Pennsylvania, New-York, and Ohio. But New-York and Ohio, have in part cleansed themselves from the polluted touch of slavery, and Pennsylvania is struggling to throw off all allegiance to a foreign yoke. Whatever may be said in justification of the laws of Ohio to secure slave property, by a Christian people, they will always be judged oppressive, and disgraceful, and the citizens of that State, unwilling any longer to retain them, have risen in their might, and have repealed them. In Massachusetts, slavery has not been able to crush the spirit which prevailed in the early history of our country, and the slaveholder begins to fear that, when the slave treads the soil of our State, his shackles will fall, and that he will be looked on as a free man. It remains for us to declare that this shall be so. Are we prepared to say that we will not allow slavery to exist among us in any form?

JAIRUS LINCOLN, Sec'y.

From the British (Glasgow) Friend.

LETTER FROM JOSEPH STURGE—SOCIETY OF FRIENDS IN THE UNITED STATES.

The following letter having been sent to *The London Friend*, and refused insertion, it has been forwarded to us, with a request that it may find a place in our *present* number. We most cheerfully comply with the wish of the writer; although to make room for his letter, we have been compelled to leave out other important matter. Like J. C. Fuller, our friend Joseph Sturge speaks *what he knows*, and testifies *what he has seen*; and his letter will, we are convinced, be perused by our readers with deep interest.

To the Editors of "The Friend":

I hope I do not make an unreasonable request, in asking for the insertion of a few remarks on an editorial article which appeared in your last number, on the subject of slavery, in connection with our Society in America.

That article, unintentionally, I doubt not, on your part, is the vehicle of specious misrepresentations, and is calculated, at the present crisis, to have an injurious effect both on this and on the other side of the Atlantic—emanating, as it does, from a paper which is clothed with somewhat of the influence of a semi-official organ.

You inform us "that Friends in America feel a deep sympathy" with the poor, degraded, and most cruelly oppressed slaves, now mustering in the United States more than 3,500,000 souls. You cannot be unaware that much evidence, in various ways, has been laid before Friends in England to a contrary effect. The soundness of your inferences, and the wisdom of your recommendations, depend upon this fundamental statement which you have thought it a "work of supererogation" to prove. It is not unreasonable to request that you would explain to your readers what information, and from what sources derived, has induced you to assume as self-evident, a point of great practical importance. As an eye-witness, and from extensive acquaintance with other eye-witnesses, it is my painful duty to repeat, that the general apathy of Friends in America, in reference to slavery, is very striking to every candid observer; there are many bright exceptions, and even, perhaps, extensive, though subordinate bodies of Friends, ought to be excepted. But, as a general rule, wherever sympathy for the slave extends beyond an inert feeling, neglect, and even persecution from the body is the consequence. The "Yearly meeting action," as it is termed, of the society, has been almost uniformly employed to repress and discourage anti-slavery, in any shape, within the society. An approved minister in New England told me that those who took no part themselves were exposed to suspicion if they did not condemn anti-slavery exertion in others—and entreated me, with much earnestness of feeling, to lay the state of things amongst them before the society in England. It may be further mentioned, as a conspicuous proof of this lamentable state of things, the approbation lavished on the society by leading slaveholders of both parties, whose praise of "Friends" is also generally coupled and contrasted with abuse of the abolitionists—a plain proof that the sympathy you speak of is of so *abstract* a nature, as to have little relation to the great end—the liberation of the slave from the yoke of the oppressor. Another proof to the same effect, is the adhesion of great numbers of Friends to the colonization scheme, which is founded on the theory that slaves cannot, and ought not to be set free in America. So recently as my visit to the States in 1841, one of the southern yearly meetings contributed from its "national stock" two hundred dollars to the funds of the colonization society. Friends of high standing in the society, who will neither themselves act in conjunction with those of other denominations in the anti-slavery cause, nor willingly permit their fellow members to do so, have yet waived all difficulties and scruples of this kind in favor of the colonization society.

The value of the caution against joining "political abolitionists," may be estimated by English Friends, when informed that our society in America, with a few rare exceptions, participate in the national feeling, that to take part in politics is the duty of every citizen; and an American correspondent of mine, who was well assured of its truth, states "that it was a fact no less melancholy than true, that of all the religious bodies, none went in such an unbroken phalanx to vote for Tyler, the SLAVEHOLDER, as the Society of Friends." Had there been any truth in the assertion, that the "violence of the Hicksites, and the disorderly conduct of the abolitionists," had deterred "Friends" from co-operation, the latter would surely have pointed out by their conduct "the more excellent way." The suggestion you make, that they should act by associations within themselves, is not a new one, but the attempt to give it practical effect has been strongly opposed.—The peculiar form of your suggestion, however, stamps its origin. If a mere "safety-valve for sympathy" is required, the colonization society is fully adequate and peculiarly adapted for that service.—Philadelphia, where you propose to establish a virtual censorship of the press on this subject, is the metropolis of the prejudice against color, and of anti-abolition feeling among Friends, as well as others. The refusal to permit meeting-houses to be opened for lectures on the abolition of slavery, originated in that yearly meeting; and it is well known that no little influence from thence was used to induce other meetings to follow the example. I never heard that any case of injury to the meeting-houses had been alledged as a reason for this kind of interference and control on the part of the American yearly meetings; and it is incredible that so strong a measure should have originated in so small a motive. Your sweeping, though somewhat indirect, charges against the abolitionists collectively, are neither just nor deserved; although there have been instances among them of indiscretion and extravagance, such as must be looked for in all movements where fallible men are the agents. While it is true, as you state, that the yearly meetings have issued recommendations that such as had joined anti-slavery societies should not be placed on appointments in meetings for discipline, it is also true that this had been for some time the practice. An excellent and consistent Friend, now residing within Philadelphia yearly meeting, acknowledged to me that he had resigned the office of overseer, because he felt it a clear duty not to comply with the advice of the yearly meeting in this respect.

On the principal subject of the separation in Indiana, I offer no opinion at present; but I would earnestly entreat all, at this critical moment, to endeavor to attain that state of mind in which they may be enabled "to judge righteous judgment," and to "do nothing by partiality."

Respectfully, your friend,
JOSEPH STURGE.

From the Philanthropist.

AN ADMIRABLE LETTER.

The following admirable letter we commend to the attention of every citizen of Ohio, and especially to the colored people everywhere. Let but the manly, independent spirit which it breathes, become characteristic of our colored friends, and they will accomplish more than all the societies in the land can accomplish for them. We need hardly say how much praise should be awarded to Augustus Wattles, for his decided efforts in behalf of the settlement in Mercer county.

Carthagenia, Mercer Co. O. April 29th, 1843.

At a meeting of the colored people of this settlement, held in the schoolhouse on the 15th instant, the undersigned were appointed a committee to take into consideration the call for a convention, to be held in Columbus, on the 10th of August next, and to prepare such a communication as would expose the views and feelings of the settlers on the subject of the convention. The committee prepared the following, which was read in the meeting to-day, and united in by the settlement generally, and ordered to be sent to the Philanthropist for publication:

To D. Jenkins, and others, gentlemen of the Committee:

It is with feelings of pleasure that we acknowledge the receipt of your letter, requesting our co-operation in the great work of obtaining our rights as citizens. It is a subject on which we have thought and prayed and labored much. We are glad to see an increasing interest growing up among our colored friends on this great question. If we are discreet in this matter, and are guided aright, we believe that it will end in great good. As we may not send a delegate to your convention, we take this method of making known to you our faith and practice on this subject. Most of us who reside here are from the slave States.

We came to Ohio to enjoy more liberty than we enjoyed where we were born. Since coming here we have followed different occupations. Some of us have been barbers, and boot-blacks, and ostlers, and waiters, and cooks, in cities, and on steamboats. Some have been working on leased land, and some have followed trades. Some of the females have been washers and ironers. That is, we have filled the places in the community which popular opinion has assigned to colored people. After living in this condition for some time, and feeling our degradation, we resolved to do something for our own education. We conversed with the white people around us, and told them our desire for the protection of law.—Their answer was, "You have nothing to protect. The black people are a nuisance. They are nothing. They eat and drink all they earn. We must make laws to protect ourselves." We then, agreeably to the advice of our abolition friends, resolved to save our money, and move into the country, and try, by labor, and economy, and honesty, and temperance, to earn for our people a better name than they had heretofore enjoyed. We have found by experiment, that the same money which paid our rent and marketing in the city, will purchase new land, and improve it, in the country. 'Tis true, our undertaking was, for us, a new and an arduous one. But the result is, several hundred of us left our former occupations in the cities, and are now living on our own land. It was new timbered land when we bought it, and the nearest place we could purchase provisions, was thirty miles distant. But we struggled along through the hardest of it. We own many thousand of acres of land. We have built comfortable houses to live in. Our land is cleared. We raise our own provisions, and manufacture most of our own clothing. We have horses, and hogs, and cattle, and sheep. We have meeting-houses and a schoolhouse. We have had a good school most of the time for six years. Our children have learned to read and write and cipher. We have Sunday schools, where they are taught the principles of morality and religion. We have a saw-mill and a grist mill. We are striving to live a quiet and orderly life. We wish to have our character plead for us. We wish to have our property stand out and ask for the protection of law. We wish to have those who oppose us, witness our quietness and industry; that they may be satisfied of our character, not by what we *say*, but by what we *do*. Our voice has been heard but once at Columbus, by the legislature, asking for a repeal of the "black laws." And we may not now send a delegate to your convention; not because we disapprove of the object, but because we believe there is a more excellent way.

All great changes in public sentiment are made slowly; and we are neither disheartened nor quietly resting, because we have not yet reached the object of our hopes. We still hold on industriously, hoping that the time will come when we shall be judged according to our works. For the scripture says, "By thy works thou shalt be justified, and by thy works thou shalt be condemned." In view of this, we call upon all our colored friends, to leave the menial occupations in towns and cities, and go out into the country and purchase land, and become a part of the support and prop of the State. Let us show by our works that we are worthy citizens of this young and noble State of Ohio. And when that time comes, that all the colored people of Ohio are industrious, and honest, and temperate, the spirit of oppression will be too weak any longer to bind its galling yoke upon our necks. We do not mention this to justify the oppressor, but to point out a straight and narrow way, that most surely leads to the accomplishment of that great object, for which your convention is called. We do not consider it necessary, to inform the legislature of Ohio, that their laws oppress us. They know that already. They made them on purpose to oppress us. Their object was to drive us somewhere else. They fear us. We are called idlers, thieves, and drunkards. They believe us to be nuisances. They have listened to the whispers of prejudice and the suggestions of slavery, till their black code rivals in cruelty the laws of Nero. But thanks to an overruling Providence, the people are better than their laws; and we are permitted to live in some degree of quiet and safety. At least, in our present residence in this county, we have never, in any manner, been injured by our white neighbors; but on the contrary, we have been treated in a kind and friendly manner.

They attend our meetings; come to our mill; employ our mechanics, and day laborers; buy our provisions, and we do the same by them. That is, we all seek our own convenience and interest, without regard to color.

Seven years ago, when our settlement first began, there was the common prejudice against us, that we should not be able to take care of ourselves; and of course, what we lacked in the supplying of our own wants, they thought must come off from them.

But that we are not idlers, is now apparent from the fact of our having cleared 1000 acres of wild land; made and laid up 350,000 rails, and built at least 200 different kinds of buildings (to say nothing of some $10,000 which individuals of us have paid for our freedom,) besides having in our settlement a hatter, a wagon-maker, a blacksmith, a tanner, a shoemaker, carpenters, masons, and weavers, most of whom find constant employment. We have also built several brick-kilns. The means by which we obtain our livelihood, are seen and known by all our neighbors; and the result is as we have stated. We receive no more damage from our white neighbors than we do from one another.

And now, our colored brethren, we appeal to you, especially to those of you who live in towns, and follow those precarious occupations for a livelihood, which prejudice has assigned to you, would you not be serving your country, and your race, to more purpose, if you were to leave your present residences and employments, and go out into the country, and become a part of the bone and sinew of the land? In times of war and distress we have been useful to our country, in helping to fight her battles. Now, in time of peace, let us also be useful in carrying on agriculture, and commerce, and the mechanic arts. We shall eventually be valued according to our worth.

Before the legislature will make laws to protect us, one or two things must take place. Either the white people must have a revival of faith in their own principles of "liberty," and make equal laws for the love of justice, without regard to what they consider bad character. Or we, the colored people, must become more valuable to the State. We must help it to raise a revenue, and increase its wealth, by throwing our labor into profitable employments. We must not only be a nuisance, but we must seem not to be so. Our employments must be of that character, that people can see how we obtain our livelihood, and that we are useful. What is it to the State when a waiter, or a boot-black, or a cook dies? What profit to the State is all their labor? If we then, as a people, are a useless class, and can show no fruit as the result of our industry, why should we not be suspected, despised, ridiculed?—But on the other hand, if our labor is all honorable and profitable, both to ourselves and the State, we shall have the increased satisfaction of a good living, and a good name, besides something to show as the fruits of our labor, and something to leave as an inheritance to our children. We see then, brethren, but these two ways of obtaining our rights. The first proposes a change in the oppressor—the second a change in the oppressed. The one honorable to our oppressors, the other profitable to ourselves.

Let *us* do *our* duty and leave the event with Providence. With sentiments of respect, and with feelings of love and good-will to our colored brethren, and best wishes for their welfare, we subscribe ourselves your friends and fellow-citizens.

M. P. Jones, D. F. Hardy, Thomas F. Bowles, Geo. Overton, J. Bowles, P. Ware, S. Jones, T. Epson, S. Green, *Committee*.

From the Bangor Gazette.

THE NORTHERN COLONIZATION SYSTEM ON THE OHIO RIVER.

The whole country bordering on the southerly side of the Ohio river, promises soon to become free. Some portions of it in Kentucky have for a long time been destitute of slaves, in consequence of their having adopted the plan of *self*-colonization. The slaves in the Virginia portion are now adopting the same plan, and soon that will be free also.

A letter in the Philanthropist, dated Harmar, Washington county, Ohio, 6th May, gives an account of the escape and pursuit of fifteen slaves, two men, three women and ten children, from Wood county, Virginia. Wood county lies opposite Washington county, on the east, and is in the northwesterly region of the State.

When the absence of these "contented and happy beings was discovered, the excitement among the slaveholders was very great, and twenty-five of them crossed the Ohio, swearing they would have them if they were obliged to follow them to Canada. They traversed the country in every direction for many miles, and occasionally *heard* of their "property," but they could not see it, although they offered $1,200 reward for it.

At length, on the 22d of April, they surrounded a house between Pennsville and O'Connellsville, belonging to Mr. Clendennan, and having obtained a search warrant for "stolen goods," with some difficulty undertook to search it. As they did not get the warrant in season to enable them to search the house that night, a force of nine watched until morning, *outside*, while fourteen watched inside.

"During the night it rained and blowed, and hailed, thundered and lightened, and was very dark. Having nothing to eat since early in the morning, the out door watchers made a very strong appeal to the sympathies of the owners of the watched house for some food, or shelter for themselves or their horses, and for a reply were told, that while they were engaged in their present business, they could not be supplied; but if they should call on them when they should be returning to Virginia, they would then feel bound to treat them with hospitality. Next morning, although the warrant was not of the right sort to give them proper authority, yet through pure accommodation, they were allowed to examine the front part of the house; but the back building was kept carefully locked, while the man of the house passed in rather slyly in the course of the night, with a basket on his arm. The constable, about one, P. M., Sunday, left for home frightened; the remaining company still threatened to break open the back building; but finally, they were about leaving, when they were invited back to enter the back building, and BEHOLD! after a careful examination no negroes could be found.—They were then told candidly, that they were detained for the purpose of giving the negroes a better chance of escape."

The anti-slavery feeling is increasing in Ohio, every day, as it is everywhere else in the free States. And this self-colonization system of the slaves is doing as much towards increasing it as anything else. It is impossible for men, who have not become callous to the abominations of the American slave system, to resist the yearnings of humanity, when they see their fellow-men flying like frightened deer to escape from it. During the siege of the house, one of the Virginians remarked it was *very strange*, that when they were so unfortunate as to be under the necessity of seeking for their "stray property" in Ohio, they could hardly obtain help, and what they could get "were the last end of all the loafers in the State," and that if he "*was a citizen of Ohio, he would probably be an abolitionist, too.*" Western Virginia is almost destitute of slaves, and the people are in a measure abolitionized. It will not be long before a liberty party organization is commenced there; when it is, the speedy abolition of slavery in Virginia, may be looked for.

From the Philadelphia North American.

PRACTICAL RESULTS OF THE PRESENT POSITION OF OUR GOVERNMENT IN REFERENCE TO THE SLAVE TRADE.

It seems an armed expedition from the United States ship Vincennes, cruising in the West Indies, had been sent on the 28th ult. to explore a part of the south side of Cuba. "In the Guava river," this expedition, as the authentic narrative states, "fell in with a Spanish slaver, which submitted to an examination of her papers, which were all found correct. She did not attempt to resist, nor was a gun fired. She was well armed, with a crew of forty-three men, and had left Africa with 550 slaves, of whom 34 had died, and 2 jumped overboard in delirium. Had been at sea 28 days. This slaver was permitted to pass, which was regretted by all."

And why was she permitted to pass? Why was she not captured, the public indignantly exclaim? Why? Because our government have taken up a position on this subject which forbids capture; yes, and visitation, too, even in going on board of that slaver, ascertaining her character and accursed occupation. We violated our non-visitation principle—a principle that splits diplomatic hairs, and allows a continent to be rifled of its helpless children—which shapes a definition, and covers our coast with the miseries and horrors of the slave trade!

Never was a Christian nation before placed in such an attitude of humiliation and reproach. We invoked England and other Christian powers to join us in measures for the condign punishment of those engaged in it, and the final extirpation of the inhuman traffic itself. When these powers at last thoroughly moved in the matter, and on the force of impulses which we first gave, we at once backed out, and we have now taken up a position, which turns all our previous measures, our holy horror, and penal enactments, into a burlesque. We have made ourselves perfectly powerless, so far as slave ships of all other nations are concerned. The ocean may swarm with them and we cannot capture one unless she has American papers, nor can we even go on board to ascertain *that* fact. The slaver has only to run up the flag of any other nation and her immunity is complete; she may laugh at our armed force, and send up her jeers amid the whole squadron which we are about sending to the coast of Africa. Such is the condition to which we have been reduced, by our foolish jealousy and hair-splitting diplomacy. Were we to stop here, we might perhaps have the virtue of consistency in our humiliation and shame, but as if to relieve our condition, we are about sending out to Africa an armed squadron, which our *non-visitation* principle, if carried out, will render as idle as if sent to the moon. We cannot stir there, tack or sheet, without violating the very restrictions which we have imposed on other powers. We cannot capture even an American slaver that has the wit to run up foreign colors, we cannot allow an officer or sailor to profane her deck with his intrusive footstep.—Had we set our wits to work to invent some plan by which to protect, in the most effectual way, the slave trade, we could not have been more successful, than we have in our non-visitation principle. It is a perfect shield to the slave-ships of all other nations and our own too.

We trust this nation will not long submit quietly to this attitude of helplessness and reproach. We owe it to ourselves, to the moral principles of the age, to the claims of humanity, and the requirements of infinite justice, to throw at once this diplomatic quibbling to the winds. We should say frankly and fearlessly to all the powers of Christendom, capture and sink the slaver wherever found, and under whatever colors she floats. Should abuse in any instance follow, demand and enforce redress; anything but skulking behind a diplomatic quibble, and seeking to protect the honor of a flag by a definition.

From the Emancipator.

THE COLORED MAN.

James M. Priest was the slave of a lady, who, determining to emancipate her slaves, and send them to Africa, sent him to spy out the goodly land. After his return, he was educated, became a licentiate of the West Lexington presbytery; was received under the care of the presbytery of New-York, and lately ordained. He goes out as a missionary to Africa. The New-York Observer talks in eulogistic terms of Mr. Priest. It says:

"If any persons are disposed to doubt the ability of the colored people to cope with the whites, in the acquisition of knowledge, they should have heard Mr. Priest's examination on theology before the presbytery of New-York, on Tuesday last. Few, very few, graduates of Princeton or Andover, would sustain a more creditable examination than did this excellent man of color."

An account of another self-educated colored man is going the rounds of the papers:

A Self-taught Man.—At a meeting of the synod of Alabama, on the third week in January, last, contributions were called for to purchase a colored man, a slave, of extraordinary character. It was stated that he was a good clerical scholar, and wholly self-taught. He is a blacksmith; and it was stated on the floor of the synod, by members, and others who knew him, that he first learned the letters of the alphabet, by inducing his master's children, and others, to make the letters, one at a time, on the door of his shop. In this way he familiarized himself with the letters, and their names. He then learned to put them together, and make words, and soon was able to read. He then commenced the study of arithmetic, and then English grammar, and geography. It was also stated that he is now able to read the Greek Testament with ease, has some knowledge of the Latin language, and even commenced the study of the Hebrew language, but relinquished it in consequence of not having suitable books. It was stated that he studied at night, till eleven or twelve o'clock, and that, in conversing with him, they felt themselves in the presence of their equal. He is between 30 and 35 years of age, and is willing to go out as a missionary to Africa, under the assembly's board.

The following account we cut from the Protestant Herald, of Kentucky:

An Example worthy of Imitation.—One of the Baptist churches in Louisville, composed exclusively of colored people, most of whom are slaves, lately forwarded one hundred and fifteen dollars and fifty cents, to the treasurer of their foreign missionary society, as their donation for that object. The Baptists claim seven hundred churches in this State, all of which, we presume, are better able to contribute to this cause than the one in Louisville. Were they all to contribute an equal amount, in proportion to their ability, how greatly would the means for the conversion of the world be increased? We fear that those benighted sons of Africa will rise up against some of them in the day of judgment, to condemn them for their want of zeal in this matter. Some of our Presbyterian churches might also learn an important lesson from them.

These are the people, who "could not take care of themselves," if emancipated. What a terrible thing it would be to "*turn them loose.*"

From the Lowell Journal.

ANTI-SLAVERY MEETINGS.

George Latimer, Frederic Douglas, and Charles Lenox Remond, have been in this city, giving, anti-slavery lectures. Latimer was introduced, and gave an account of his escape from Mr. Gray, and his adventures subsequently. Latimer is a good-looking young man, of rather light complexion, and tells his story in a simple and artless manner, which makes it attractive. There is a good deal of shrewdness, and wit about him—he tells the whole story of the deception and trickery he had to use in order to get away, and his tale exhibits strikingly the degradation to which the system of slavery reduces its victims, and the native manliness and vigor of the man which no oppression could entirely stifle, and which shines out in spite of all efforts to destroy it. Frederic Douglas is a man of a higher order; he was once a slave, having escaped four or five years ago. "I am one of the *things* of the South," said he: and drawing himself up to his full height, and spreading his arms wide, he exclaimed, "*Behold the thing!*" Douglas is not merely a story-teller; he can speak of the workings of the slave system from observation, but that is not all—he is a man of strong mind, of quick thought, and occasionally of powerful eloquence. In his speeches, are occasionally passages of great power. On Tuesday evening, he gave a sermon, in imitation of those preached to the slaves at the South, taking for his text, the words, "Servants, obey your masters." His introductory remarks, before the sermon, were the best we heard him make, and the sermon itself was very good—just such an one as we should suppose, where slavery exists, and where the master patronizes religious teaching for his slaves, principally for the sake of keeping those "things" in order. As some southern man said, "they must have religion enough to keep them from cutting their masters throats."

Mr. Remond spoke several times during the meeting, but our citizens are familiar with his style, and we need not speak of him particularly.

In Frederic Douglas and George Latimer, the people of the North have a specimen of the serfs of the South—the hewers of wood, and drawers of water, for the chivalry, *par excellence*, of this republic. We fancy people will soon become divested of the idea that slavery is the natural and proper position of such men as these: and they will clamor louder and louder for their release from their bondage, and the recognition of their rights. Shall slavery, that monstrous anomaly, that great lie in our country, stand before the public opinion which is gathering to crush it? We trust not, But to remove a giant evil, giant efforts are needed. They must be made. This work of anti-slavery is no holy-day amusement—but strong hands and firm hearts are needed for it. May they everywhere be found ready, and before the power of truth, this great sin shall cease to be.

THE REVOLUTION IN HAYTI.

A letter from a mercantile source, lately published in the Boston Atlas, gives the following perspicuous and apparently impartial account of the origin and progress of the political revolution in St. Domingo, (Hayti,) which has eventuated, thus far, in the abdication of President Boyer, and his escape from the island, as narrated in the annexed extract, from the Jamaica newspaper:

"The revolution broke out on the first instant, [February]. It appears the unjust policy of Boyer, in trampling under foot the constitution, repeatedly expelling the members from the chamber of representatives, and seizing on arbitrary power, has at length occasioned a well-formed conspiracy against him all through the island. Since October last, a secret society was formed, having members and correspondence in every principal town, whose object was to prepare the people for a stand against the government, and this stand was to be made about the 20th of the present month.

Some of the leading conspirators were residents of Jeremie, and a report being made some days previous to the first instant, that four or five were to be arrested, it occasioned great alarm in the town.—The commander of the province was requested, on the 31st ultimo, to call out the national guard, and, having given an answer in the negative, and the alarm continuing, they mustered of their own accord in the evening, to the number of two hundred men, well armed and in good order. During the night, a "committee of popular rights" was formed, who determined, *ad interim*, to take the government into their own hands. The next morning, the national guard, with a popular leader at their head, who was made colonel, marched in good order to the house of the commandant of the province, whom they treated with great politeness, and consideration, and informed him that they were determined to change the government of Boyer, and revise the Constitution; and alledging many grievances, *and indeed very just ones*, for the decision they had made. The commandant was informed that if he thought proper to take command of the national guard, and side with them, he was at liberty. He replied that he was aware that it was impossible, with the limited means at his command, to resist the will of the people; that it was useless to shed blood, and that he should remain neuter, advising the parties as well as he could. A guard of honor was then left with him, composed mostly of persons personally attached to him. They then marched to the arsenal, which was easily taken. Two field pieces were then loaded, and drawn up a hill to the square in front of the "corps de garde," followed by the national guard. The commander of the post was then summoned to surrender, which, after some difficulty, he did.

It is remarkable that, from the beginning to the present moment of this eventful and interesting scene, the people and soldiery have behaved themselves with the utmost order and sobriety. Not a theft or crime of any kind, has been committed; the rights of property and respect of persons, have been religiously maintained. In fact, it is greatly to the honor of these excellent people, that they have effected this great change as they have. No country, perhaps, in the world, can boast of so much real devotion, such constancy, and such a respect for order and the rights of all, as these people have exhibited on this occasion. The revolution is going on prosperously, and, as Boyer's government is universally detested, and as the committee have their ramifications all through the country, there is little doubt but that his government will soon be brought to a close.

The principal demands or objects of the patriots, were these:—

A revision of the constitution; for the one in force since 1816, provided that it should be revised in nine years, which Boyer, to suit his own ends, has resisted.

That the president shall henceforth be elected for five or seven years, and not for life.

That the enormous standing army shall be dismissed; the country not being able to support the expense.

That Boyer be made to give a strict account of the finances, and refund what he has sent out of the country, on his private account."

From the Christian Reflector.

TO THE FRIENDS OF MISSIONS.

In the Baptist denomination in the United States, who believe that missions ought not to be supported by the gains of, or any connivance with oppression.

BELOVED BRETHREN:—You will probably have learned, ere you receive this, that a society has recently been formed, denominated the "American and Foreign Baptist Missionary Society." By this society, we were directed to issue a call for a meeting, to adopt a suitable constitution, and to invite them to attend and participate, who sympathize in the movement, and concur in the fundamental principles upon which the society has been based. It will, doubtless, be expected that we state something of the circumstances which have given rise to this movement.

For several years past, as you are well aware, there has been a growing dissatisfaction on the part of those friends of missions, who believe it wrong to hold fellowship with slaveholders, on account of the intimate connection which has, for a considerable period, existed between themselves, and slaveholders, through the present religious organization. We have felt that there is an incongruity, a criminal inconsistency, in sending the gospel to enlighten the heathen, and especially by slaveholders and avowed advocates of slavery, with funds raised by keeping another portion of our fellow-men in ignorance and darkness, and to attempt to convert souls through means furnished, at least in part, by the forced labor of the poor, who are forbid by law to read the word of God, although as much the beings of immortality, as are the distant heathen. We have believed such show of benevolence to be hateful to that God who has declared he hateth robbery for a burnt offering.

With these feelings, efforts were made a year ago to commence a plan of operations more consistent and righteous, through the Baptist Anti-Slavery

convention. It nowever was found at that time expedient to adopt only a *provisional arrangement*, evidently with the expectation or hope that its duration need be short, and that we should either return to the old organization reformed, or enter into new permanent arrangements, if such reformation should not be effected. In the course of the year, instead of a change for the better, the Baptist board of foreign missions defeated the plan of our provisional committee, by adopting a rule or resolution to the effect that no funds should go to the support of any of their missionaries, but through the accustomed channel. In this exigency, the provisional committee needed the direction of the anti-slavery convention; and upon their suggestion, and in accordance with their wishes, the executive committee of the convention issued a circular inviting the Baptist anti-slavery friends to meet in Boston, on the third day of May, with special reference to this objectionble action of the board of foreign missions. "Thus," says the circular, "we are driven to the only alternative that remains for us, either to abandon our principles, by patronizing the board and slavery, or to establish a permanent organization, which shall unite in its support all the consistent friends of missions, those who love their fellow-men, of every class, and of every complexion. It is our full conviction that the adoption of the latter measure should be your grand object at the ensuing anniversary."

Under this call, the convention assembled. Brethren came from a distance with the expectation of forming a new permanent missionary organization. But it was found that the Baptist board of foreign missions had, after the publication of the call, adopted a resolution to re-issue their old circular of "neutrality," in which they decline taking any part either against abolition or slavery. This so far satisfied some of the members of the anti-slavery convention, (who thought the act of the board at Albany was really intended as an expression of favor to the abolitionists, although this was not avowed,) that they preferred to wait another year, with the hope that the slaveholders, in consequence of the avowed neutrality of the board, would voluntarily withdraw from the general convention and its executive organ. Some others were disposed to postpone action, in order to bring up the question for discussion at the meeting of the general convention in Philadelphia next spring, and endeavor to reform that body. But another, and a large portion of the members thought that any delay would be attended with no profit to the cause of missions, but in order that those who differed might have the opportunity of adopting the course they deemed best, they waived the direct question in the convention, and determined to act in relation to the matter, without making it the action of the convention itself. The meeting of the convention was adjourned at an early hour, to give place for a separate meeting of those favorable to a new missionary organization. This meeting, although not numerous, was in number equal to the majority upon any question taken in the anti-slavery convention, and comprehended the most of the delegates to the convention from a distance. And we have reason to believe, that in this movement a considerable portion of those who preferred delay for another year, are with us in feeling, and in the hope of our success. At least they tell us, (and we think it due to brother Colver to name him as one, as he publicly expressed his feelings,) that the only objection to our course, was from the hope indulged that a total separation would take place at the general convention next spring, between the slaveholders and the convention; and should no such change take place, they will then be heart and hand with us. We therefore expect these to join us ere long, for we have not the slightest expectation that the general convention, or its board, will, in any reasonable time, throw off their partuership with slaveholders. Meanwhile, we feel we ought to be doing something, as we have always felt, in the work of evangelizing the world; and for our own conscience' sake, and to satisfy the wishes of many of our anti-slavery brethren, who conscientiously refuse to mingle their missionary donations with the funds raised by the sweat, and tears, and blood, of poor slaves, we have formed the American and Foreign Baptist Missionary Society.

Our course, dear brethren, has been dictated by no spirit of controversy, by no wish to excite unnecessary divisions, by no feeling of pride or worldly ambition. On the contrary, we are fully aware that, personally, we can reap no benefit therefrom, but the consciousness of doing right, and the reward that comes of grace. If we know anything of our own hearts, it is because we love the Lord Jesus Christ, and wish to be engaged in sending the gospel of salvation to the destitute and the benighted everywhere, that we have thus separated ourselves from those we love as we love our own lives. And we entreat you, brethren, for the sake of His glory who died for us, and for the sake of a world sunk in covetousness, oppression, and idolatry,—for the sake of all who are perishing for lack of the bread of life,—let us all engage, heart and hand, in this great and holy work, and be active in the cause of missions, as we are in the cause of the slave. We have no longer the occasion, from conscientious scruples, to wait for a channel of communication with the destitute, unstained with the slave's blood. Such a channel is now open for your contributions; and it is now for you to say whether or not you will labor for those who are without God, and without hope in the world. We entreat all, who, loving the cause of God and the salvation of man, are ready to adopt with us the pledge that follows this communication, to meet us on Wednesday, May 31, at 10 A. M. at Tremont Chapel, Boston, Massachusetts. And if all cannot attend, let those who cannot send, up their names, signed to copies of the pledge, by those who do come, or by some private hand, or by mail, postage paid, to C. W. Denison, Boston.

In conclusion, dear brethren, we earnestly beg your prayerful attention to this matter. God, even our God, is ready to bless all who sincerely labor for the conversion of souls and the renovation of a lost world. The Lord Jesus came to seek and to save that which was lost. He found us in the dark wilderness of sin; He became the shepherd and bishop of our souls; and now let us, to whom he is so precious, do all that we can to make him precious to millions more.

COPY OF THE PLEDGE.

We, whose names are undersigned, solemnly pledge ourselves to God, and one another, to unite in the support of a Baptist Missionary Society, with a constitution, yet to be adopted, that shall be distinctly and thoroughly separated from all connection with the known avails of slavery, in the support of any of its benevolent purposes; and this society shall be called the American and Foreign Baptist Missionary Society; and we hereby separate ourselves, now and forever, from all connection with religious societies, that are supported in common with slaveholders.

Yours, in the freedom of the gospel,

E. G. WARREN, *Maine*,
S. ADLAM, "
W. H. BRISBANE, *Mass.*
C. P. GROSVENOR, "
C. W. DENISON, "
N. BRANCH, *Conn.*
A. KENYON, *R. I.*
} *Committee.*

Boston, May 10, 1842.

From the Journal of Commerce.

IMPORTANT INTELLIGENCE.

Messrs. Editors:—I transmit to you for publication in your Journal of *Commerce*, the following interesting communication, just received from London. It is a letter written by a gentleman in that city to M. Isambert, of Paris, secretary of the French Anti-Slavery Society, in reply to questions proposed by him to Mr. Scoble. I would here add, that recent intelligence has been received from London, that the British government have *officially* informed the committee of the British and Foreign Anti-Slavery Society that slavery has been entirely abolished at Malacca, Singapore, and Penang, including twelve millions of people lately in bondage.

Yours, respectfully, T.

15th March, 1843,
25 New Broad street, LONDON.

My Dear Friend:—In compliance with your request I now forward to you a comparative statement of the amount of sugar and coffee received from the British West Indies, including British Guiana, during the years ending the 5th January, 1842 and 1843. Sugar, 1841–2—2,145,500 cwts.—1842–3—2,473,715 cwts. Coffee, 1841–2—27,060,992 lbs.—1842–3—20,407,471 lbs., showing an increase in the imports of sugar from the British West Indies during the last year, of 328,215 cwts. and of coffee, 3,346,479 lbs.

The intelligence received from the British colonies by the last packet, in reference to the crops of sugar expected to be reaped and shipped home during the present year, is of a very gratifying description. The *Jamaica Standard*, a planter's organ, states that "the crop for exportation will exceed 50,000 hhds. being an increase of 5,000 upon that of the last year, and 20,000 upon that of the year preceding." The *Trinidad Standard*, another organ of the planters, observes, that "it is considered that should the crop season prove as favorable as was anticipated, the island may ship an increase of 2,000 hogsheads over the quantity of last year."—The British Guiana *Royal Gazette* says that "the exports of 1842, as appears by the custom-house returns, exceed those of 1841 by 2,012 hogsheads of sugar, 1,715 casks of molasses, and 1,088,450 lbs. of coffee;" and it predicts "that the exports of 1843 will exceed those of 1842 by 7,000 hogsheads of sugar.

Although no estimate is given of the probable amount of the crops in other West India colonies, the papers representing the planting interest speak in equally favorable terms; for instance, Barbadoes will reap "a much larger crop than last year;" St. Kitts anticipates "an abundant harvest;" St. Vincent "gives promise of a good crop;" and the same may be said of Antigua, St. Lucia, Dominica, Nevis, and Tobago. How far the late dreadful earthquake in the West Indies may impede the ingathering of the sugar crop in Antigua, St. Kitts and Dominica, we are not able at present to say, but it appears by the accounts which have been received, that there has been a great destruction of the mills in these islands, particularly in Antigua. We trust, however, they will all recover the shock, and that the harvest will be safely gathered in; and should this happily be the case, there can be no doubt that the quantity of sugar exported to Great Britain from her West India colonies for the year 1843, will exceed that of 1842 by many thousands of tons. You will thus see, my dear sir, that, notwithstanding the sinister predictions of the foes of emancipation, we need entertain no fear of a short supply of sugar.

In reference to the abolition of slavery in British India, I have the most cheering news to impart to you. On the 25th February, a deputation from our committee had an interview with Lord Fitzgerald, president of the board of control, to present a memorial to him on that important subject. During the conversation which took place, his lordship stated to the deputation that, six months previously, the government had transmitted its orders on the subject to the governor general in council, the effect of which would be, when embodied in an enactment, the virtual abolition of slavery throughout our vast territories in Hindostan. The last mail contains the draft of the proposed law, which I herewith transmit to you, viz:

I. It is hereby enacted and declared, that no public officer shall in execution of any decree or order of court, or for the enforcement of any demand of rent or revenues, sell or cause to be sold any person, or the right to the compulsory labor or services of any person, on the ground that such person is in a state of slavery.

II. And it is hereby declared and enacted, that no rights arising out of an alledged property in the person and services of another as a slave, shall be enforced by any civil or criminal court or magistrate within the territories of the East India Company.

III. And it is hereby declared and enacted, that no person who may have acquired property by his own industry, or the exercise of any art, calling or profession, or by inheritance, assignment, gift or bequest, shall be dispossessed of such property, or prevented from taking possession thereof, on the ground that such person, or that the person from whom the property may have been derived, was a slave.

IV. And it is hereby enacted, that any act which would be a penal offense if done to a free man, shall be equally an offense if done to any person on the pretext of his being in a condition of slavery.

I am, &c.,

(Signed) JOHN SCOBLE, Sec.

From the Cincinnati Gazette.

OPPRESSION.

There is one feature connected with slavery, (apart from all other considerations,) which is revolting in the extreme, and that is, its goading tyranny over the mind. The master, having as he does, control over others, is himself a slave. He cannot speak, or write, on the subject which ought most to interest him—his own good and the good of those around him—without incurring a public censure alike violent and insolent; and in many places, if he does so speak and write, he does it at imminent personal peril! Can any servitude be more galling? Is there any tyranny more insulting to human right, or injurious to human character? If there be, we know it not.

We have been induced to make these remarks from the course of conduct pursued towards Cassius M. Clay, of Lexington, Ky. for writing against extending the slave trade in that State, and the editor of the Intelligenger for publishing his essays.—Threatened violence to the person and property of the latter was made, and the former was denounced as a factious and dangerous man. And for what? Why, in the one case, because a brave citizen spoke what he thought, and in the other, because another brave citizen, not agreeing with him in opinion, gave him the opportunity to do so! Well does Mr. Cassius M. Clay, in his last number, say:

"The most lamentable evil of slavery is the practical loss of the liberty of speech and of the press; the timid are overawed by the threatening array of physical force; the conscientious, who are naturally lovers of peace and good will, sink under bitter hate and unceasing persecution; the ambitious and spirited are overwhelmed by the unsupportable anticipation of sudden proscription and certain obscurity, and eternal oblivion. Thus truth ceases to be a virtue, and hypocrisy a crime—most severe retribution of the violation of nature's laws; the limbs of the apparent slave are fettered with iron, but the living and immortal spirit of the master wears heavier and more insufferable chains!

"Under this, the only intolerable servitude, how many noble and sensitive spirits have perished in inactive and despondent repose! They knew too well that truth and justice were the foundations of glory, and like those who go out to battle in a bad cause, their hearts failed them and they perished.—Was there one whose eye and soul were quick and sensitive to the sublime and beautiful in nature? History said to him, "liberty and poetry have ever been allied." Was there one who was moved by grandeur of empires, the luxuries of wealth, the social refinements of civilization, the power of earthly rule—one who would have his nation great? In slavery he saw no element of strength—a house divided against itself, sparse in numbers, indolent in production, wasteful in economy, dull in mechanic art, debauched in morals, weak in purpose possessing *many* elements of gradual decay and *none* of regeneration and renovation; despair chilled the glow of patriotism, and the embryo statesman perished! Where could the divine, the jurist, the historian, find refuge from this all-pervading curse, that, with a triplicate force, sapped the foundations of religion, marred the beauty and harmony of the "science of justice," and wrested from "experience" all the strengh of its "moral?" For such the land of slavery was no abiding place; year after year they have passed off from the home of their birth, in mighty silence, among strangers—suppressing the agony of a lost home, an exiled country—to which conscience allows no words of commendation, pride no language of rebuke!"

Aye, it is even so. There is a practical loss of liberty of speech and of the press, and all the blessings of liberty and growth, whenever or wherever the promptings of the heart are stifled, and the conclusions of the head suppressed; and instead of freedom and its fruit, there must be the uprising of hate, and hypocrisy, and revenge, and all the darker passions of the human heart. Does not this very case prove the fact? Who threatened the person and property of the editor of the Intelligencer?—Who denounced Mr. Clay as a factious and dangerous man? A knot of citizens banded together to say what shall be said, or written, or done on the subject of slavery. But how are they to effect this object? By the law? Not so. By any regular authority? They do not pretend to possess such. It is a self-constituted band, who claim, in this matter, to be the law, and the expounders of the law, "who whip whom they please, as much as they please, and for what they please;" and well and nobly does Mr. Clay resist it, and call the city of Lexington and the county of Fayette to arouse from the state of social and political weakness and apathy into which seven-five men have crushed them. Speaking of this band he says:

"They profess to act through law? No, sir. Through any forced construction of the constitution? No, sir. How then? By power given them by a 'public meeting of the citizens of Lexington.' This ought not to be, men of Lexington! But suppose it were the true will of this city; is there no man among all that seventy-five 'respectable' men, who knows that, so far from the citizens of Lexington being competent, the general assembly of the commonwealth of Kentucky cannot invest them with any such power as they have assumed to themselves? I pray the people of the city and country to arouse from the state of social and political weakness and impotency into which seventy-five men have crushed them! Here are seventy-five men avowedly banded together for illegal and unconstitutional purposes, with a cool determination to so continue! Who whip whom they please, as much as they please, for what they please; if they whip with impunity, they may murder with impunity; and if they may murder liberated blacks and mulattoes at will, how long will it be before the whites, male and female, shall perish at their sovereign will? Have they not already threatened to lynch several of the most respectable citizens of Lexington, or the State of Kentucky? And when lynching commences among such men, of course then commences bloodshed and murder! Where is this to end? I tell this band of 'respectable gentlemen' that they must be dissolved. Now the issue is fairly made up between them and the law. The constitution must be preserved!"

Honored be Mr. Clay for the stand he has taken in this matter! Honored be he, who, while he resists all improper foreign interference on the subject of slavery, yet speaks of it as he thinks, and of those who seek to defend it by brute force, as he feels!

THE CONTRAST.

TIMES HAVE CHANGED BETWEEN 1835, AND 1843.

1835. 1843.

The Abolitionists refu- *New-England Anti-Slavery Convention.*—The *Hall.*—It is gratifying to proceedings of this body
sed admission to Faneuil very see, as we do by the Bos-are of a character so
ton papers, that these unique as to render it a
wretched plotters of mis-point of attraction to a
chief have been promptly great multitude of all
refused admission into classes and of every rank
Faneuil Hall. A petition in life. Its sessions in the
for liberty to desecrate day time are held in a
that honored edifice by a curious place, the great
meeting of the immediate Miller tabernacle in How-
emancipationists, signed ard street, and those char-
by the leading spirits of ming vocalists, the Hutch-
that most miserable of the insons, are in constant at-
disorganizing factions of tendance to enliven the
the day, was presented to proceedings with their
the mayor and aldermen soul-stirring music. Not
of Boston, and that body, less than three thousand
with a feeling and spirit people were present yes-
that do it signal honor, terday afternoon. Last
refused unanimously to evening the Convention
grant the incendiary re-assembled in FANEUIL
quest. It would indeed Hall, which was crowded
have been a most melan-to the utmost. I have
choly spectacle to have never attended a meeting
seen that glorious old Hall, within the walls of the
within whose walls the Old Cradle in which the
young liberties of the enthusiasm of the audi-
country and of the world ence ran so high as on
were first nursed into vi-this occasion. Garrison
gor, occupied by the bas-presented an address to
est organized band that the slaves of the United
has set itself seriously at States, drawn up in his
work to dissolve the work-peculiarly strong style,
manship of our patriot telling them that their
fathers. To see Faneuil masters were tyrants and
Hall, where the founda-hypocrites, &c. and advis-
tions of our national inde-ing them all to run away
pendence were laid, open-the first opportunity.—
ed for the ranters who are Charles Lenox Remond,
doing their utmost to set *a man of color*, moved its
one portion of this confed-adoption, and in the course
eracy against the other, of an eloquent speech in-
and thus by dividing, ut-troduced to the audience
terly to destroy the only George Latimer, whose
free government upon the case has produced so much
face of the earth. excitement here and else-

We rejoice that the where. The assembly re-
municipal government of ceived him with great ap-
Boston, has thus stepped plause. Frederick Dou-
between the venerable glas, *a fugitive slave*, also
building so long devoted made an earnest speech.
to a pure patriotism, and He was followed by
the fanatical banditti that William H. Channing, of
would pollute it. To have Brooklyn, N. Y., who se-
suffered such an assem-conded the motion for the
blage within its walls adoption of the address to
would have taken from it the slaves in a brief and
half the venerated sacred-eloquent speech. Wen-
ness of the place. It dell Phillips presented an
would have levelled the address to President Ty-
proudest monument of ler, requesting him to
New-England's History; emancipate his slaves,
for Faneuil Hall would and accompanied it by
have lost all the charms remarks which elicited
of its glorious reminis-thunders of applause.—
cences, by such a conta-Both the addresses were
mination. Heaven grant adopted by acclamation.
that the day may be ex-The Hutchinsons added
tended far, very far, into much to the interest of the
future time when *that* meeting by the perform-
building shall be dishon-ance of several pieces pre-
ored by the presence of pared for the occasion. The
traitors, whether of na-meeting adjourned at 10
tive growth, or brought o'clock, after giving three
here from foreign coun-tremendous cheers, which
tries, to sever the bonds of fairly made the old Cradle
this Union.—*New-York* rock. The convention to-
Courier and Enquirer. day has been engaged in
discussing the relations of
the Church and ministry
to the anti-slavery cause.
Among the able speakers
who took part in the de-
bate was John Pierpont.—
New-York Tribune.

From the New-York Evangelist.

VERMONT—CHARACTER AND PROSPECTS.

For some years past, the position and character of Vermont has attracted considerable attention—Since the days of the American revolution, she has been distinguished for her chivalrous spirit, and love of liberty. The foot of a home-born slave never pressed upon her soil. Her constitution and her statute books have never been disgraced with the recognition and the provisions of slavery. Liberty—free as the mountain breeze, and everlasting as her hills—is the master-spirit that governs all minds. She stands unrivalled, by any sister State in the Union, in point of the general education of her children.—Her enterprising sons have occupied high stations in the ranks of wealth and knowledge. In no State is wealth more abundantly enjoyed—in none is poverty less common or less disgraceful. In no State is property more equally divided, and in none is the spirit of aristocracy more out of place. There is a high tone of manly, independent thinking upon all subjects in Vermont, which is more rarely to be found in some other States. The Vermonter scorns a mean action, and bows with great deference to right opinions—and right opinions he will maintain, no matter what may be the tide that may bear down against him. Vermont can always make her voice to be heard, and her opinions to be respected; whether expressed in her legislative halls, or on the floor of Congress, and whether they relate to slavery or anything else. The ultraisms of the day find but little quarter in Vermont. While the State is anti-slavery in its sentiments, a large portion does not avow abolitionism in the modern sense of the word. Indeed, it may be doubted whether one-half of the State are on this side of the question, and yet the resolutions on slavery, and in opposition to it, lately presented to Congress, were voted in the Vermont legislature without a single dissenting voice. This shows her uncompromising hostility to slavery—everywhere found through the whole body politic. The colonizationist and the abolitionist will unite in condemning the "*peculiar institution.*"

Notwithstanding the pressure of the times, property holders have suffered less in Vermont, than in most other States, from the wreck of fortunes sacrificed under the hammer of the sheriff. And though, when the crash came, many were found badly in debt, yet they have breasted the storm with noble magnanimity, and in the practice of great industry and economy, they have emerged and risen above the waves that for a time engulfed them. It is through much toil and privation for the time, that they have found success. Some have lost their all, it is true, and the struggle did not save them. But in a great majority of cases, the indebtedness of Vermonters has been so far wiped away, as to leave them easy and unconcerned.

The prospects of this noble State are better now than ever. The salutary lessons will not be without their good effect, and will prevent the steps of those who are in haste to go in debt. Economy, industry, and thrift, now characterize the people of this State. We know of no State, which, according to her population, has sent so many men into the ministry. We know of none which has placed so many in the medical and legal professions. With her high enterprise in the cause of universal education; with her great varied and growing wealth and industry; with her love of liberty and intelligence; with her untrammeled opposition to the follies and the evils of the day; we know not how she can be surpassed in the race of glory. The census takers of 1850 will make some new revelations in regard to her prosperity, intelligence, and renown. They will bring to light facts which will place her high as an agricultural and commercial people—more independent and happy than the people of any other State.

There are numerous destitute churches in Vermont—not less than 90 out of 197. But they are mostly feeble, and unable to secure to a minister anything like a competent support; and from the nature of their circumstances, many of them must continue to be feeble as long as they are in being. There are now in the State several important vacancies, without much prospect of finding men able to fill them soon. Missions to the West and to the heathen lands have made heavy demands upon this little State for supplies, and many of the resident ministers of the State have set their faces against this kind of expatriation, and have strenuously maintained that Vermont had need of all her men. This policy, always bad, has had a bad influence upon the missionary spirit of the churches, and rendered them, so far as it has prevailed, parsimonious and reluctant in the missionary work. But the work of monopolizing ministers and means, has never prospered, and the churches are beginning to break away from the cords which have bound them, and a better and more liberal spirit prevails.

Church music, on the testimony of Lowell Mason, Esq. is more highly cultivated in Vermont, than in any other State, except Massachusetts. We see that several musical conventions are about to be held in several counties, for the purpose of spending two or three days together in the practice of church music. Such a convention has been lately held in Middlebury, and most of the best singers in the county were present, and some from neighboring counties. Mr. Mason, of Boston, was present, and led the immense choir which was thus made up, in most of their musical performances. The time of these days was occupied with addresses, discussions, and singing, chanting, criticism, and so on; and a large audience were in constant attendance.

The colleges of Vermont, at Burlington, and Middlebury, are both manned with able faculties, though the number of students now in actual attendance is small, compared with some former years. The pressure of the times has had much to do with this, and we may expect soon to see a change in this respect.

Revivals of religion still prevail in various parts of Vermont. They are in character such as prevailed in New-England thirty years ago, before the discovery of new measures, and are promoted in connection with the ordinary means of grace. The great instrumentality relied upon, is the influence of the Holy Ghost. It is supposed that the meeting of the general convention of Vermont, about to be held at Chester, will be one of great interest, a full report of which will be furnished for the New-York Evangelist.

TEXAS AND LOUISIANA.

There is matter for profitable reflection in the subjoined article, which we copy from the New Orleans Bulletin. The good people of Louisiana and Mississippi have taken a vast interest, and put themselves to considerable charges in and about the affairs of the lone star republic; and now, it seems, they are beginning to find out that they might as well have attended to their own business.—*Commercial Advertiser.*

Several of the papers in Texas seem to be more attached to President Houston than to the honor and welfare of the country, or else, like him, to be under some malign influence which, at this distance, can only be guessed at. Indeed, the treachery and imbecility of the Executive—his apparent hostility to the best interests and true dignity of the republic, and his *avowed* hostility to one branch of the national service—do not seem to have excited among the people of Texas the spirit of indignation which they ought.

Two public meetings have been held at Galveston, expressive of disapprobation of the proclamation of outlawry issued against Commodore Moore, and other acts of the President; but with these exceptions, nothing seems to have been done to show to the world that the people of Texas have more love of country than the chief magistrate, who invites all mankind to come to his assistance in destroying the last remnant of the public defenses. Indeed, the glow of indignation which Houston's proclamation excited in this city, seems to be inexplicable to the blunted sensibilities of a portion of the Texan people, who can only account for it upon the supposition that some money motive is at the bottom of it. Witness the following paragraph from the Galveston Civilian:

"The deep interest manifested at New Orleans in the movements of our navy may be partially accounted for by the statement of a single fact, which we have on the authority of one of the parties concerned. Money was furnished to Commodore Moore by citizens of New Orleans, with the understanding that they were to share in the spoils taken from the Mexicans, in proportion to the amounts furnished. This may explain the extraordinary feeling which the papers of that city have shown in the matter. We do not conceive that there is anything disreputable in having furnished money to be employed in this way, and we are satisfied that some of the parties made advances solely with a view to serving this country; but, when people of the United States claim the right to control or influence the movements of our navy—even at the expense of subverting the government—they should scrupulously avoid all cause for suspicion of having been influenced by no higher motives than the profits to be gained by such investments."

The Civilian seems to forget that it is from this city that not only the Texan navy, but every expedition by land or water, that has been undertaken by Texas for her defense, or against her haughty oppressors, has received that sympathy and succor without which it could not have gone forth. It forgets that it has been by this city that the volunteers to its armies, recruits to its navies, and emigrants to its soil, have been fitted out with clothing, provisions and arms; all with a liberality that never tired, and a hope that, until now, never faltered, that the country for which so much had been done, and whose early struggles were so gallant and successful, would rise above her misfortunes.

It forgets that it is to this city that Texas and Texans have turned in every emergency, and never in vain; that it is here the half-naked refugees from the expeditions, encouraged and then betrayed and deserted by the President of the republic, have fled, when they were so fortunate as to escape massacre, starvation, or the dungeon, and that here they never were treated with the inhospitality which they too often experienced in the country in whose service they had suffered. The "interest manifested in New Orleans" in behalf of the Texan navy, and in whatever concerns that State, is not new-born, and it has not displayed itself in words merely. The obligations of Texas to this city are not such as to call for inuendoes like those in the Civilian, nor to warrant the base suspicions which that sheet pretends to entertain.

From the Liberty Standard.

STATE OF FEELING IN THE SOUTH.

A recent letter to Rev Dr. Osgood of, Springfield, Mass. from his friend in the South, who is on a mission to slaveholders, gives encouraging proof that anti-slavery truth is doing its appropriate work in the southern church. In speaking of an unsuccessful attempt upon the life of a pious slave by a professing slaveholder in the same church, the writer says: "The time was, when such events were never noticed by the church, and I do not suppose that the one related will be noticed, but there are some Christians around, who *begin to notice.* Some around begin to sigh—some begin to inquire, "May not the abolitionists be right?" But why do professors in a slave State begin to sigh, and to say that they fear that the sins connected with slavery are awful? It is because they have heard some few remarks from those who are called abolitionists; and they hear that in the free States, some are praying in earnest against that sin. O could they more generally know this, that Christians, where slaves are not, pray against slavery, they would lift their voices and their hands in the cause of mercy. *If my eastern brethren were to ride along with, and permit me to point at case after case, day after day, ere long they would begin to believe that it could not be greatly amiss if eastern Christians were to fence the Lord's table against the slaveholder without delay.* I sometimes wish that our brethren of the East, who are afraid of abolition, would ride through several of the States of oppression. But again I am afraid that if there, they would go only into the parlor, and feast there, and hear the masters and mistress' song about the peace of slavery; and go home only ready to tell that the noise of the abolitionists is doing more harm than good. O, I do wish that some of our silent professors in the eastern States could be heard saying something compassionate. I wish they could convince those who live here, that they do feel a little pity for the friendless. Thank God! the principles of abolition are beginning to grow here.

I told you in a former communication, that a number of slaves along the Ohio river have recently bought themselves. The time was when such things did not happen, would not have been granted to the slave by his master, if permission had been requested. Why are they now allowed to buy themselves? I think that it is because the slave (it is beginning to be seen) would emancipate himself in some other, way if forbidden to aim at such a purchase."

COLONIZATION BY THE ABOLITIONISTS.

The sixth annual report of the Canada mission states that, within the year 1842, not less than fifteen hundred slaves escaped from their masters in the United States, and are now in Canada, "or safely sheltered in the midst of anti-slavery communities on the way." The report adds,—

"We know not that a much larger number than usual have passed the provincial line the last year; but we are happy to know that the facilities for escape from slavery have greatly increased in the free States. Vigilant committees have been doubly vigilant, and increasingly efficient, particularly on the Philadelphia and New-York route.

"The thousands of refugees in Canada never have felt more secure, under the protection of British law, than at present. They generally observe the laws of the land, as peaceable subjects, and are prospering under the mild and benignant sway of Victoria's sceptre. The government under which they have the happiness to live, dispenses favors to its subjects, of different hue, with an impartial hand. Hence, in one of the most inviting regions of the province, between the head of Lake Ontario and Lake Huron, colored emigrants are rapidly settling upon free-grant lots, of fifty acres each, in common with emigrants from England, Scotland, and Ireland. Large numbers, in accordance with oft-repeated advice from our lips, are forsaking their menial and other occupations of cities and villages, and turning their attention to the more honorable and useful employment of husbandry.—By reason of prejudice, which prevails among the ignorant and vicious in Canada, the common schools of the country are not generally open to them and their children; but public sentiment is gradually changing for the better. The government has taken far more efficient and liberal measures the past year, to promote education, than ever before; and in the general diffusion of the blessings of science, it is to be hoped that the colored population will have their full share.

From the Liberator.

NEW ENGLAND ANTI-SLAVERY CONVENTION.

The editor of the Herkimer (N. Y.) Journal, O. A. Bowe, who happened to be in Boston during the anniversary week, gives an account of the anti-slavery convention, from which we take the following extract:

On Tuesday morning the convention assembled at the Miller tabernacle in Howard street. The attendance was very numerous, embracing many of the most prominent and talented abolitionists of the eastern States.—The speeches of Mr. Phillips were among the ablest I have ever heard, and alone repaid me for my journey hither.

On Tuesday and Wednesday, the evening meetings of the convention were held in the famous old Cradle of Liberty, Faneuil Hall—and deeply interesting meetings they were. On the latter evening, pursuant to a resolution previously adopted by the convention, the committee reported a spirit-stirring *Address to the Slaves of the South*, and also an address to John Tyler, accidental President of the United States, requesting him to liberate his slaves! Mr. Tyler is expected here to attend the Bunker Hill celebration on the 17th instant, and this circumstance led to the idea of addressing him. This address is a stinger, and was drawn up by Mr. Phillips;* that to the slaves was drawn and read by Mr. Garrison. Both are published in the Liberator.

Never have I witnessed a nobler and more cheering spectacle than was presented in Faneuil Hall on Wednesday evening, when these addresses were read. The broad galleries were filled to overflowing with ladies, and the ample area below was densely crowded by the other sex—forming a vast sea of faces, at least five thousand in all; and on the lofty platform stood forth WILLIAM LLOYD GARRISON, one of the earliest pioneers of the present anti-slavery enterprise, who read in clear and glowing tones the address to the American slaves which he had written. It was received by the great host in attendance, in a manner worthy of the place and the document itself, and in a spirit becoming freemen. (It adds not a little interest to this circumstance, to remember that only nine or ten years ago this same individual was dragged by a ruthless mob through the streets of this self-same city. His only offense consisted in speaking boldly in behalf of human freedom.)

Four of the Hutchinson family of minstrels from New Hampshire—perhaps the most exquisite native vocalists in the Union—attended the sessions of the convention, and added greatly to the delightful interest of the meetings by their thrilling mountain strains. The family, I am told, consist of *thirteen children, all singers, and all abolitionists!*

The celebrated fugitive, George Latimer, was introduced to the immense multitude at Faneuil Hall, and created a deep sensation. He is a fine looking young man, apparently 22 or 23 years of age, and his complexion is but a single shade darker than that of the whitest of us. Messrs. Douglas and Remond, (both colored,) who took an active and able part in the discussion of the convention, abundantly vindicated their claim to a very high order of talent and character.

B.

* The address was presented by Mr. Phillips, but written by the editor of the Liberator, as was also the address to the slaves of the United States.—ED. LIBERATOR.

From the Correspondence of the Journal of Commerce.

COLONIZATION STEAM.

BOSTON, JUNE 8, 1843.

Gentlemen:—As you have at all times been the able and decided advocates of the colonization enterprise, you will be gratified to know that it is rising with gradual, but widely extended, energy in this city, and other parts of New England. The annual meeting of the Massachusetts colonization society, in Winter street church, last Wednesday, drew together a large and most intelligent audience, including many clergymen from every part of New England. The able report of the secretary, the Rev. Joseph Tracy, showed why so little had been done recently in New England in aid of the cause, and why so much more was, during the present and future years, to be expected. The ministers and people of this region begin to see clearly that nothing is to be gained by a kind of neutrality on all questions pertaining to the colored race, and that what many, years ago, predicted, is fulfilled, that the doctrines of the ultraists on abolition, are doctrines tending directly to the subversion of the most valued and most valuable institutions of society. The wise and good of New England now find those who maintain these doctrines, separated mostly from the churches and congregations, and of course these churches and congregations may, without hazard of peace and of their existence, engage in measures of a high and practical, and wide-embracing philanthropy. They have nothing to lose, but much to gain by this course.

The board of the Massachusetts colonization society have resolved to make arrangements for securing the whole time and services of their respected secretary and general agent.

Those who are acquainted with the abilities and character of Mr. Tracy, need not be informed of the importance of such arrangements. Few, if any, enjoy more entirely the public confidence, and he is both intimately acquainted with the history and operations of the enterprise, and prepared, at all points, to defend it.

The following resolutions were also passed at the late meeting of the Massachusetts board of colonization:—

"Resolved, That in the opinion of this board, the time has arrived, when far more vigorous and general efforts should be made in this city and State, to increase the influence and resources of the American colonization society,

Resolved, That as the parent society are endeavoring to obtain funds to enable them to bring the entire line of coast from Cape Mount to Cape Palmas, under the sole and exclusive jurisdiction of the government of Liberia; as this is a matter which cannot without hazard be postponed, and is of vital consequence, and for effecting it, not less than $20,000 are needed, and as the society is constantly needing funds to transport free blacks from this country to Liberia, it be recommended to the ministers and congregations friendly to the cause, to make special exertions to raise funds for this object, on some Sabbath, or other day, near the fourth of July."

If the ministers of every denomination shall present the claims of Africa to their respective congregations at the time suggested, a good will be effected, surpassing all ordinary calculation. Those of New-York, Philadelphia, and Boston, will, I trust, consider how vast the benefit, and how easy to be secured. AMICUS.

From the New-York American.

TEXAS AND NEW-ORLEANS.

The papers of New Orleans seem to claim more interest in the honor of Texas, and a better understanding of what she ought to do, and how she ought to do it, than the government organized by the Texans. In their capacity of overseers and counsellors, these papers have been very wroth with the people of Texas for not denouncing their president, because he recalled Moore; and when Moore would not obey, but proceeded to make war on his own hook, denounced him as a pirate. They insist that Moore is the patriot, and Houston the traitor, and mourn over the degeneracy and ingratitude of the Texians, that they did not at once overthrow a president who would thus venture to tarnish the laurels of the "lone star" navy.

The Galveston (Texas) Civilian explains a little of this zeal in New Orleans by the fact, that Commodore Moore had been enabled to equip his vessels at New Orleans by loans of money obtained there on the condition that the prizes he was to make from Mexico, the spoils of war, should be shared in some proportionate rate with the money lenders. It was a sort of buccaneering copartnership, in which one party was to furnish money, and the other blood, and the product was to be divided; and all in the name of liberty, and equality, and especially the Anglo-Saxon race!

The New Orleans Bulletin, commenting upon this statement, but not denying its accuracy, has these admissions—somewhat remarkable, considering that whenever Mexico complains of unauthorized and unfriendly aid and countenance, furnished from the United States to Texas in her contest with Mexico, our official personages declare their ignorance of any such doings, and ask for the proofs:

"The Civilian seems to forget that it is from this city that not only the Texan army, but every expedition, by land or water, that has been undertaken by Texas for her defense, or against her haughty oppressor, has received that sympathy and succor without which it could not have gone forth. It forgets that it has been by this city that the volunteers to its armies, recruits to its navies, and emigrants to its soil, have been fitted out with clothing, provisions, and arms; all with a liberality that never tired, and a hope that, until now, never faltered, that the country for which so much has been done, and whose early struggles were so gallant and successful, would rise above her misfortunes."

"Every expedition," undertaken by Texas against Mexico, "has," says the Bulletin, "received from this city that sympathy and succor without which it could not have gone forth."

Suppose Senor Almonte, recently arrived among us as the Mexican minister, were to present this paragraph to the department of State, in proof of the allegation often made heretofore, that but for aid from the United States, Texas would long since have been reduced to submission, what could be said that should in good faith be deemed a satisfactory reply?

It would, indeed, be promptly and readily replied, that an anonymous newspaper paragraph was no legal proof: but is there any one who doubts that the fact stated in this paragraph is substantially true? and if not, how can it be maintained that this country has done its duty in an honest and impartial spirit towards Mexico? or how can that tone of injured innocence with which we are accustomed to insist upon immediate payment of our claims upon Mexico, be maintained without a blush?

General Jackson's fine dictum, that it was the settled policy of this nation to do nothing unjust to others, and to submit to nothing unjust from them, sounds very well on paper, but our whole intercourse with Mexico since the first revolt of Texas, (accomplished and sustained by American agency and American arms,) and in no part of it more strikingly than during the presidency of General Jackson, has given the lie, in acts, to that fine but empty form of words.

Communications.

TO THE ABOLITIONISTS OF PENNSYLVANIA.

DEAR FRIENDS: Knowing that you are not unmindful of the claims which the slave ever has upon you, the Philadelphia Female Anti-Slavery Society again presents to your notice, with much confidence, the subject of our annual sale of useful and fancy articles. The prompt liberality with which you have hitherto responded to our calls, and the zealous energy with which you have adopted this measure as your own, convince us that you perceive its utility, and need no argument from us on that point. It also assures us, that you are ready to join heartily with us, in similar, but more extensive labors, during the present year. The results of our last sale, which, at a time of great financial perplexity and embarrass

has authenticated my principal remarks, on the subject of the cards: and I regret that I had not the pleasure of an acquaintance with Mr. Earle, so as to have been enabled to insert in my history of American Manufactures, connected with the memoir of Slater, a more particular account of Pliny Earle's part, in the first Arkwright machine in America. I will not fail to do this, should that work reach another edition. In the interim, I hope W. B. Earle will send any reminiscences, facts, or anecdotes, in relation to the early establishment of the Arkwright machinery, at Pautucket, in 1790, and anything that will serve to afford light on the subject, which will be interesting to the public, and serve to perfect the early history of the cotton manufactory in America.

GEORGE S. WHITE.

Canturbury, Ct. June 10th, 1843.

ANNUAL CONFERENCE OF THE AFRICAN M. E. CHURCH.

The 27th annual conference of the African Methodist Episcopal Church, of the Philadelphia district, commenced its session in the city of Philadelphia, on the 20th of May, and continued until May 31st, 1843, inclusive. This body of clergymen, sixty-three in number, at the opening of the conference, were addressed by the venerable Bishop Brown, in a lucid and appropriate manner, on the responsibility they are under to God and our fellow-creatures, and the necessity of practical piety among themselves, as ministers of the gospel of Jesus Christ; that they may prove a blessing in the hands of God, in bringing many souls to the Redeemer's kingdom.

The reports from the different circuits of this district afford encouragement that, notwithstanding the many disadvantages they have to contend with, the cause of religion is on the advance; the outpourings of the spirit of the Lord have been great in this branch of His earthly Zion; and our humble desire is, that He may increase it more and more, until we come to His everlasting kingdom.

W.

LETTER FROM PHILADELPHIA.

JUNE 16, 1843.

I had intended last week giving you some account of a very interesting county convention, held at West Chester, in this State, on the 6th and 7th instant, but numerous engagements interfered to prevent me, till it was too late for your paper. I must not let this occasion pass by, however, without saying something about it, as many of our Pennsylvania friends will feel an interest in knowing how it came off.

It was expected, and advertised, you know, that the convention would meet in the open air; not from choice, as you may suppose, but from the unsuccessfulness of every attempt that had been made to procure the use of church, meeting-house, or other public building. When the time for holding the meeting, arrived, however, the opposition seemed somewhat to relax, and an intimation was given, by responsible men of the borough, that it was customary for citizens of the county to hold their public meetings in the court-house, and that if the convention were to proceed to the occupation of that building no objection would be made. This suggestion was sufficient, and the court-house was soon filled with a large body of delegates, and a goodly number of spectators.

Elijah F. Pennypacker was called to the chair, and Simon Bernard and Lukins Pierce were appointed secretaries. The discussions took a spirited start, from the very organization of the meeting, and increased in interest and animation as the business proceeded. There was quite a variety of speakers present, and the debates were marked by more than common ability. Among the persons who participated in the proceedings might be mentioned the names of James Fuller, Jr., William Jackson, Price Davies, Levi Coates, William Whitehead, and James Lewis, of Chester county and the neighborhood; and Robert Purvis, Charles Gardner, Thomas Earle, Sarah Pugh, and J. M. M'Kim, of Philadelphia; and Mr. M'Caskey, of Pittsburgh. The meeting was also enlivened by a brief episode between Messrs. Hickman and Frazer Smith, two lawyers of the place, not members of the convention, which happened on this wise. Repeated invitations had been given to the opponents of abolition, to come out and state the ground of their opposition. At length Mr. Hickman, a man of considerable talent, but known as a most active and unscrupulous opponent of abolition, made a few remarks, declining the frequent invitations to debate, and alledging certain considerations of courtesy and propriety, as reasons for so doing. But these reasons, with all their professions to the contrary, contained so much that was positively discourteous and unfounded, that they brought Mr. Smith, the lawyer before mentioned, to his feet, and elicited from him a very pungent and handsome reply.—A brief rejoinder was made by Mr. Hickman, but without avail; and it was evident, as persons of his profession say, that he "took nothing by his motion." The whole, however, was very decorous in manner, and as I said before, was a very pleasant episode in our proceedings.

The most interesting topics of discussion were the *anti-slavery pledge*, and the character and position of the churches. The first came up in the shape of a resolution, recommending to all abolition voters the following declaration:

"We, the undersigned, do hereby declare our intention not to cast our suffrages for any candidate for president or vice-president of the United States, for governor of the State, or the national or State legislatures, who is not an out-spoken opponent of slavery, and favorable to the abrogation of all laws and constitutional provision of the State, or of the United States, which in any manner sanction or aid the practice of slaveholding."

The resolution, after some opposition, was adopted by a nearly unanimous vote.

The church question was discussed under the following resolution:

Resolved—That inasmuch as the system of American slavery, and the cord of American caste, has among Christian professors, and professed Christian ministers, its stoutest abettors and defenders; and that inasmuch as slaveholders and slaveholding preachers are admitted to all the privileges of most of the religious sects, without rebuke or objection, we are constrained to regard those religious sects as "the bulwarks of American slavery," and as constituting the principal obstacle which the cause of freedom and humanity is called to encounter.

In bringing out this resolution, the motives for so doing were distinctly stated. It was not done in the spirit of invective, or of disorganization; it originated not in a desire to push forward the cause of abolition, reckless of the interests of true religion. It was presented, and the assertions it contained were uttered from a regard as much to the true interests of religion as to the advancement of the anti-slavery cause; and on this ground was its adoption advocated. For its truth, appeal was made to facts which could not be questioned; facts which had recently transpired in the great representative bodies of the churches assembled in Philadelphia. The exclusion of Crummel, by the Episcopal convention from a seat in their, body because of his color, by an abstract rule deliberately adopted; the fact that the old school General Assembly was composed in part by slaveholders, and that while they were professing to be legislating for the interests of purity and religion in the discussion of abstruse and doubtful questions of casuistry they were, with one consent almost, refusing to consider a system which they were hugging to their bosom, which consigns tens of thousands to hopeless impunity, and millions to the most cruel physical and spiritual oppression and degradation; the unrebuked avowals of the most grave and reverend Doctors and Fathers in the New School General Assembly that they were slaveholders, that slavery was right, that Lynch law was sometimes justifiable; and the justification, which these men and the system they sustained, found in the final and overwhelming vote against issuing any testimony against the evil;—these and similar facts were appealed to, and commented on, as reasons amply sufficient to warrant the language of the resolution. There were many there strongly attached to the churches, and interested in their reputation that would gladly have defended them if they could; but it was not in their power, and they either sat in silence, blushing for shame at the degradation of their sects, or indignantly added their voices in testimony against them. Some attempts were made to abate the language of the resolution by making it to read that these churches were "*among* the obstacles, &c.;" but this was resisted on all hands, and particularly by persons themselves church members, as attempting to conceal the whole truth; and it was urged on the other hand, and *proved* by arguments, which I should be pleased to quote, had I room, that these churches were by eminence *the* bulwarks of slavery, more potent in their opposition than all other defenses of the system put together. Charles Gardner, a minister in the old school Presbyterian connection, Mr. McCasky, a man of some distinction among the Episcopal Methodists, and James Lewis, one of the most respectable members of this body in Delaware county, all took strong ground in favor of the original language of the resolution, and against any amendment which would go to abate its force. The speech of the last mentioned person was a most withering and eloquent burst of feeling, and made a deep and favorable impression on the audience. A proof that it took effect, and good effect too, was furnished in the fact—as I heard it—that some of Mr. Lewis' Methodist brethren who love, sect better than they do the truth, went away angry, and indulged in some very bitter reflections at his expense. The resolution was finally adopted without amendment by an overwhelming vote.

There were some other matters of interest which transpired at this meeting, which I should have liked to mention, but the want of space forbids me. Altogether the meeting was a most delightful and profitable one; about the best county convention, we all agree, that we have yet held in Pennsylvania. Yours, truly, M'C.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JUNE 22, 1843.

ADMINISTRATION OF THE AMERICAN ANTI-SLAVERY SOCIETY.

It will be recollected that the recent annual meeting of the American Society appointed a sufficient number of friends of the cause, in Massachusetts, to constitute a quorum of the Executive Committee. But the practical and constitutional difficulties in the way of this arrangement proving greater than was anticipated, it is thought advisable that the direction and responsibility should rest, as heretofore, with the New-York majority alone. The Massachusetts members will be no less desirous than heretofore, to co-operate with the American Society, both in their individual and in their State capacities, for the advancement of the cause.

On behalf of the Executive Committee,
JAMES S. GIBBONS, *Chairman.*

AGENCIES.

The Executive Committee of the American Society will be relieved, for the most part, from responsibility in this department of labor, during the current year, by the action of the Massachusetts Board, whose address is published in another column of this week's paper. We hope the friends of the cause, generally, will feel the necessity of co-operating in this plan, and that it will be carried out to a high degree of efficiency.

From the Liberator.

ADDRESS,

Of the Board of Managers of the Massachusetts Anti-Slavery Society, to the Abolitionists of the Western and Middle States.

BELOVED COADJUTORS:—The recent New England Anti-Slavery Convention, the largest and most enthusiastic gathering of abolitionists that we have ever witnessed, was deeply impressed with the importance of your sections of the country to the anti-slavery cause, and with the great benefits which might accrue to that cause from the co-operation of New England with Ohio, Indiana, Pennsylvania, and New-York. A resolution, expressive of high satisfaction at the prospect of such co-operation, was adopted by acclamation, and the board of managers of the Massachusetts Anti-Slavery Society were appointed to take the necessary measures to secure it. We joyfully accept the service, and rely with the most unhesitating confidence upon your love of our common cause, to make our efforts effectual in your respective communities, by the exercise of hospitality to the friends we shall send to your aid, by contributions for the support of their families, while they are among you, and by prompt and vigorous efforts to secure large meetings, that the greatest possible number of minds may be influenced by the gospel of freedom, which they are so well qualified to proclaim. We have selected for this important service, our fellow-laborers, James Monroe, whose rare union of zeal and discretion, and of power as a speaker, with patience and energy as an anti-slavery laborer, has done so much in Connecticut; Frederic Douglas, till within four years a slave, whose keen intellect, sound judgment, readiness in debate, and broad comprehension of the cause of freedom, and the true means for its promotion, have gained him the admiration and esteem of all eastern abolitionists, and which, added to his personal experience of slavery, so eminently qualify him for the service of the cause; Charles Lenox Remond, to whose inspiring eloquence, and earnest devotion to the vindication of the rights of man, not our own country alone bears witness, but who secured the friendship and respect of all with whom he became acquainted in England and Ireland, and to whom crowded audiences in those countries listened with the same profound interest and attention that he ever commands at home; George Bradburn, to whose uncompromising advocacy of the cause in the legislature of Massachusetts, much of its progress in that body is to be ascribed—whom to know is cordially to regard, and whose sparkling wit, and lively illustrations mingle so happily with his irresistible arguments, as to make him one of the most attractive, as well as impressive of the advocates of the slave; Jacob Ferris, the fervor of whose soul so strongly characterizes all his public efforts, commending him to every friend of the slave, and pointing him out as the fit opponent of every cold and selfish enemy. These, under the direction of our general agent, John A. Collins, already so well known to many of you, for his quickness to see, his skill to plan, his energy to execute, and his noble disinterestedness, compose a corps whose labors through your region of counrry, in a doudle series of conventions for the coming six months, cannot fail to awaken every heart in which the spirit of freedom and humanity yet lives, to a sense of duty and responsibility to God, and to posterity, for the immediate abolition of slavery.

We send you these dear friends, commending them to the hospitality of your homes, and to the confidence of your hearts. Unwilling as we are to lose them from Massachusetts, and unable as we are to sustain them in a distant field of labor, we have felt constrained, by our perception of the great work they might accomplish, south and west of New England, to do all in our power to place them with you there, confiding in you to sustain them in their new field of labor, or of battle, as it may prove, by your sympathy, your funds, your prayers, your faithful friendship, and support. Ours they have—yours they deserve to have, for their cause's sake, and also for their own. Our general agent is instructed to communicate with your State societies, and in connection with them to appoint from seventy-five to a hundred conventions, at such places as will prove the strongest and most convenient points of attraction. Already has he begun the work, as you will perceive by his list of appointments in another column. Fail not, we entreat you, to second the effort, so that we may all rejoice together with the slave hereafter, in contemplating the summer and autumn of 1843, as the turning point of our noble undertaking. In behalf of the board,

FRANCIS JACKSON, *President.*
WILLIAM LLOYD GARRISON, *Secretary.*
Boston, June 13, 1843.

GRAND ANTI-SLAVERY MOVEMENT.

To the Abolitionists of New-York, Ohio, Indiana, and Pennsylvania:

In consequence of the resolves of the New England Anti-Slavery convention, and the subsequent action of the managers of the Massachusetts Anti-Slavery Society, to whom the service of carrying them into operation was assigned, I am instructed to put myself into communication with you, that the services of my brothers, Monroe, Douglas, Remond, Bradburn, and Ferris, may, with my own, be made as effectual as possible throughout your States. On you must we mainly depend, after our arrival, for the means of conveyance from place to place—for the extensive notification of our appointments—and for the obtaining of suitable places for our meetings. May we not hope to find you ready at each place on our arrival, having previously met, and taken counsel for our furtherance, having advertised the time and place of meeting, in every newspaper to which you can gain access, and having, in every way that you can devise, aroused your whole region, so that the devoted friends of the cause who accompany me may be able to impress hundreds of thousands of hearts with the necessity, that they should make the cause of freedom their own, if they would save their country and their posterity from ruin. I am able, from the personal knowledge gained last year in a tour through the western and middle States, to form an estimate of the great amount of anti-slavery influence which might be brought to bear on their inhabitants, by the vigorous execution of the giant plan of the New England convention. Then, without previous effort or communication, alone, under many disadvantages which do not now exist, I was able to ascertain by experience, how great was the interest felt for our cause, and to calculate the vast benefits which would result from answering to its call. Then, when a place of sufficient size to accommodate the great gathering could not be obtained, the friends felled the forest-trees, and hastily formed them into pillars, to sustain a roof of branches, beneath which three thousand persons were sheltered from the sun and rains; and there the rustic temple yet stands in Ohio, awaiting our return. With such a corps of fellow-laborers as will this year accompany me, a few hours' labor might rear such temporary structures along the route, whenever occasion shall require. The time has come—the men will shortly be with you. With ready hands, and willing hearts, a place of meeting never will be wanted at any of the points where it shall be found advisable to appoint THE GRAND DOUBLE SERIES of ONE HUNDRED CONVENTIONS, through the medium of which we may lay the truth before from three to five hundred thousand of our fellow-citizens, during the coming six months. Let us rouse the ready West to the encounter, and slavery will sink beneath that giant tread. Pennsylvania, with her calm and strong-hearted children, asks but to hear a gathering note. Ohio! Indiana! New-York! are you not all ready, when Massachusetts, Maine, New-Hampshire, Rhode Island, Connecticut, and Vermont, raise the battle-cry for the rights of man, and bid you stand by them in the moral conflict that calls up every noble feeling, and extinguishes every base one! While contemplating this stupendous means for the promulgation of our principles in unaccustomed ears, let not the friends overlook the opportunity it affords themselves for mutual counsel, information, and concert of action. Let us urge upon you the importance of subscribing at once for the National Anti-Slavery Standard, the organ of the American Society,—the pioneer sheet, the Liberator,—and the Herald of Freedom,—that you may have a general knowledge of the anti-slavery movement, and an acquaintance with the anti-slavery mind of the Atlantic border, and that through your communications with these papers, the eastern friends may be made acquainted with you; that thus, through mutual co-operation and friendship, both East and West may become strong in each other for the cause, and the well devised system of national and State affiliation of our societies may be sustained, to complete the great work so well begun.

The following times and places have been determined upon for the first of the series of conventions, to commence, invariably, at 10 o'clock, A. M:—

First Series.

Randolph, Vt. Monday and Tuesday, July 10th and 11th.
Middlebury, "Thursday and Friday, 13th and 14th.
New Ferrisburgh, Monday and Tuesday, 17th and 18th.
Keesville, N. York, Thursday and Friday, 20th and 21st.

Second Series.

Springfield, Mass. Monday and Tues, July 10th and 11th.
Albany, N. Y. Thursday and Friday, 13th and 14th.
Little Falls, N. Y. Monday and Tuesday, 17th and 18th.
Utica, N. Y. Thursday and Friday, 20th and 21st.

Commending this grand enterprise to Divine Providence, and to the support of all true hearts, in confidence that we can, God helping us, do a mighty work for the abolition of slavery.

I am your brother in the cause,
JOHN A. COLLINS.

☞ Editors friendly to the anti-slavery enterprise, throughout the country, are respectfully requested to notice, in their colums, this contemplated series of Conventions.

ONE HUNDRED CONVENTIONS!

We have not time—and if we had, we have not room—to expatiate, in our present number, on the Grand Western Anti-Slavery movement, the outlines of which are given in the preceding addresses of the managers of the Massachussetts Anti-Slavery Society, and the general agent. Its conception is a bold one, and will create a thrill of admiration and delight in thousands of bosoms, and its execution, we have no doubt, will prove highly lisastrous to the slave system, and of immense service to the cause of universal liberty.—*Liberator.*

THE SLAVES CAN'T TAKE CARE OF THEMSELVES.

A few weeks since, about twenty "chattels," in the State of Maryland, "without any provocation whatever," took it into their heads to make a push for Canada. They met together in a common band, in Baltimore county.—They proceeded as far as the bridge at Havre de Grace, where they sent forward two of their number, to make the experiment of crossing. The gate-keeper refused to let them pass. The couple then returned to their companions; when, after some consultation, they built a *coffin* of rough materials, put it on a bier, and placed one of their number in it. Then, in solemn, funeral procession, they marched up to the bridge, and asked the privilege of crossing, to bury their friend on the other side. The ruse took. The procession crossed over, and kept on the highway till it got out of sight; they then took to the woods again, and *resurrected* their dead companion. So says a fugitive, who saw several of them in Philadelphia.

LETTER FROM BUCKS COUNTY, PENNSYLVANIA.

BRISTOL, BUCKS COUNTY, PA., 6 Mo. 16, 1843.

Yesterday I had the pleasure of listening to I. T. Hopper, for the first time, at Penns Manor, in this county, where he is now scattering the good seed of his faith, which, I have no doubt, will yield an abundant harvest. I was much pleased with his discourse. It was a practical and pathetic sermon; such as should suit every truly anointed Christian. It was full of clear simplicity, and calm and impressive solemnity. It was most purely fraught with that yearning and far-reaching love, which is the seal of the discipleship

"Of Him, who came to seek and save,
The wanderers from his Father's fold."

A long life of useful experience, has put into his possession a knowledge of a sufficient number of blood-curdling facts, to prove to the hardest and blindest heart, the wicked enormities of slavery. This greatly widens his capacity for doing good. I wish every heart that beats behind a Quaker coat was as warm, and as truly *Quakerized* as his. I was particularly pleased with his views of sectarianism; most sweetly did they chime with my firmest convictions of right. My heart gave an echo to every word. His efforts for the wronged,

"For life's afflicted ones, who lie
Steeped to their lips in misery,
Longing, and yet afraid to die,"

have lifted him above, though not out of sight, of the iron cords which sect and party have drawn over groaning and deformed Christendom. It is greatly to be lamented that this sinful leaven has so insinuated itself into so many otherwise noble natures. Its miserable uncharity has a tendency to wither every amiable and lofty trait of the Christian character. It feeds the strong fiend of selfishness, and gradually weakens the purity and strength of our aspirations after that truth, which is the crown of life.

The audience was much larger than that which collected at the same place, some two years since, to listen to the eloquence of Burleigh. This fact was exceedingly cheering; for it could be attributed to nothing but the growing sentiment of hostility to oppression. Of the silent, but sure and steady, advancement of that sentiment, in this county and State, I have ample testimony. It must go on, Abolition will prosper. The active mercy of God, and the better feelings of man, will urge its progress. Nothing could be more pitiful than the efforts of foolish minds to hinder it. Nothing could be more weak than the attempt to smother the voice of awakened conscience, with persecution and abuse. Let the abolitionists be cheated out of their property by procrastinated justice; let temples that are raised to liberty, go down before the incendiary's torch; let

"Lynch-law light its horrid fires on high,"

it will only quicken the triumph of humanity and freedom!

No longer is the discussion of slavery confined to the few organs of societies. It warms the columns of almost every paper in the land. Timidly, to be sure, but anxiously, the periodicals of fashion glance at its evils, and tremblingly hint at their amelioration. Even the chained organs of fiery political parties, sneak from their bondage, and whisper of freedom, and its outrage at the hands of legislative tyranny. These cheering symptoms of a better day, this new era of our struggling enterprise, should tighten our armor, and dedicate our hearts to new diligence. Thine, and for equal rights,

S. SWAIN, Jr.

Anti-Slavery Items.

ECONOMY OF EMANCIPATION.—A practical exemplification of the evil influence of slavery upon the economical interests of a country, is furnished by the following statement of the relative value of lands in the West Indies, before and after emancipation, condensed from a Jamaica paper. In Jamaica, the value of property in several towns is as follows:

Relative value of Land under Slavery and Freedom.

In St. Anns, most of the landed property has risen in value since the abolition of slavery. Vere.—Land has risen in price since freedom; price of savannah land in former time, 2*l.* 2*s.*; since freedom, 9*l.* 12*s.*; cane land, 19*l.* 4*s.* per acre; indeed, land cannot be obtained at any price in the parish of Vere. Clarendon.—Land has risen in value 400 per cent. During slavery, savannah land could be bought for 1*l* or 2*l.* old currency; now the same land costs 6*l.* 7*l.* and 8*l.* old currency; mountain land, which could formerly be bought for 2*l.*, now costs from 8*l.* to 10*l.*; and in the neighborhood of thriving villages, such as Four Paths, land will fetch from 20*l.* to 30*l.* old currency. St. Ann's Bay.—Land has risen very considerable; in some populous districts in the vicinity of the estates, where the laborers are desirous of locating, its value has doubled or trebled; 15*l.* sterling has been given per acre for land for a township, which, four years since, would not have been valued at 6*l.* This rise is to be attributed to the fact, that but few proprietors of estates will sell land to the laborers, although attached to some of the estates there are hundreds of acres lying waste, and wholly unproductive. Trelawney.—Generally speaking, it has considerably risen; there may be exceptions, as in the case of pimento properties, that article having considerably fallen in price. Spanish Town.—The value of landed property has very considerably increased since the abolition of slavery.—Many of the proprietors are worth one-third more than they would have been valued at two or three years ago. Some are doubled in value; and lands which, during slavery, might have been purchased at 2*l.*, 3*l.*, or 4*l.* per acre, now obtain a ready sale at from 3*l.* to 20*l.* per acre. From 20*l.* to 60*l.* per acre have been asked for lands in the vicinity of towns, which a short time since could have been purchased for one-half, if not one-third of the amount. Cornwall.—Land has risen here, but there is little offered for sale in this parish.

In St. Kitts, shortly after emancipation, the value of landed property became considerably enhanced; but of late, in this island, and two or three of the smaller ones also, the great want of capital to support the losses of estates through continued seasons of drought, with the strong fears entertained by many that the imperial parliament will admit foreign or slave-grown sugar at reduced duties, have somewhat operated for the present to depreciate the value of the soil.

In Demerara, the value of land has greatly increased since the abolition of slavery. During that period, the waste lands would have been given to any one who would have kept in repair the public road in front of the estate; and it is notorious that abandoned estates or cattle farms have, in former times, been refused as a free gift, on like condition. In the village of Williamstown the land is *leased* at five joes (7*l.* 17*s.* sterling) for lots of a quarter of an acre; in other parts at fifty dollars (about ten guineas) for half an acre. The price of land, when sold to the laborers, have varied from 6*l.* to 100*l.* per acre, according to situation, &c. The average price may, however, be estimated at 25*l.* per acre.

EMANCIPATION IN TEXAS.—The general depression of affairs in this hopeful republic, aggravated by the grievous consequences of the administration of her imbecile President, have created a state of things which seems to render one or two things immediately indispensable—either an annexation to this county, or relief, by the abolition of slavery, and the consequent emigration of a free, laboring, intelligent, and able class of people, which might be expected to follow. The first great attempt will be the annexation, in the way of which there are many serious obstacles—not the least of which will be the opposition of the British government. If this cannot be done, there is great reason to hope that slavery will be abolished. Already a very strong and prevalent feeling exists in favor of the measure, and it is represented to be rapidly gaining ground. The New Orleans papers mourn over it with a bitterness which shows its reality. Now that the Providence of God seems to have taken the matter in hand, we hardly know what we may not expect.—*N. Y. Evangelist.*

ALL ALIKE.—However the different sects in our country may differ in matters of faith, their *practice* on the anti-slavery question is remarkably harmonious. The "Friend," of Philadelphia, contains an account of the late (Orthodox) Yearly meeting of Friends in New-York, from which we extract the following statement of the summary manner in which the anti-slavery Friends of Indiana were disposed of:—*Emancipator.*

"At the conclusion of this matter, the clerk stated, that however painful, it was his duty to inform the meeting, he had in his possession a document purporting to be a communication from a body calling itself the Indiana Yearly meeting of anti-slavery Friends, which had separated from the Indiana Yearly meeting. Having just disposed of a proposition to institute a new Yearly meeting, the great importance of which, and the caution and clearness requisite to go into such a measure still resting upon the minds of the Friends, the juncture seemed peculiarly appropriate to introduce such affecting intelligence, and but little time of expression was needed, to show that a communication from persons, who had rent themselves from the society, and in violation of the order and practice of Friends, attempted to institute themselves a distinct Yearly meeting, *could not be received.*"

INFORMATION FOR NORTHERN TRAVELLERS!—THE NORTH STAR LINE!—In the Chicago Citizen we find the following significant notice:

MR. EDITOR:—As boasts and threats have been made, together with some abortive attempts at breaking up our "LINE," and as rumors prejudicial to us, and calculated to lessen our patronage, by creating a want of confidence in the permanency of our establishment, therefore I request you to publish the following

NOTICE OF THE CANADA LINE OF STAGES. *Cheap! Cheap!!*—The subscriber would *very respectfully* inform the ladies and gentlemen of color of the South, who wish to travel North, for the benefit of their condition, or any excursion of pleasure to the Falls of Niagara, that the above line of stages will be in active and efficient operation during the summer.

☞ Passengers will be carried all the way through for nothing, and found. For further particulars inquire of the subscriber, at his residence in *Princeton, Bureau county.* OWEN LOVEJOY, General Agent.

Princeton, Bureau County, May 24th, 1833.

N.B.—Extras fitted out at any hour of the day or night, and articles of clothing furnished gratuitously, to those who have fallen among southern banditti, and been stripped. O. L.

This Mr. Lovejoy is brother of the martyr, and was with him when he fell, wounded and dying. It needs a martyr's spirit thus to defy the lion on the very borders of his den.

SIGNS OF EMANCIPATION THICKENING.—Each passing week which requires us to greet anew the friends of the slave, calls on us to rejoice together in the thickening signs of his speedy emancipation. Church after church is adopting the resolution of non-fellowship with slaveholders. Ecclesiastical conventions and benevolent societies, some of them, it may be reluctantly, are starting too on the same track. Religious newspapers are compelled to furnish fuel for the locomotive. The mass of the people are beginning to get their eyes open to the fact, that the northern laborer has been helping the southern slave, to support their common aristocratic masters in idleness and luxury. The politician, in some sections of the country at least, is compelled to calculate the balance of advantages between slaveholding and abolition support. National diplomacy finds it necessary, in all its intricate movements, to make allowance for the disturbing force of the ever present slavery question.—Decided abolitionists are getting clearer and more affecting views of the guilt and evil of slavery. The neutral class are coming out moderately anti-slavery—while the opposers of abolition are, as a body, much softened down in their feelings of hostility. In short, the resistless wheels of divine Providence are moving steadily forward to crush forever this civilized barbarism and christened heathenism. Heaven speed their triumphal progress.—*The Christian Freeman.*

WILLIAM H. BURLEIGH.—This gentleman, so favorably known as a poet, and brother of Charles C. Burleigh, is about to edit The Christian Freeman, the organ of the Connecticut Anti-Slavery Society. Mr. Burleigh is of the New Organization school, and a strenuous advocate for Liberty Party.

CALL FOR AN ANTI-SLAVERY CONVENTION.—A convention of ministers and lay members of the various denominations of churches in Connecticut, is hereby proposed to be held for the purpose;

1st. Of a free and friendly discussion of questions respecting slavery, and the means of its removal from our country, *particularly in their moral and religious bearings.*

2d. Of inquiring after personal duty, in the present circumstances of the public mind on these subjects, and if possible of uniting in the adoption of such measures, within their respective spheres of labor and influence as shall tend to advance the great cause of *universal emancipation.*

In pursuance of these general objects the wish has often been expressed, in various quarters for such a convention as is now proposed; and especially a large number of individuals in different parts of the State, including twenty-seven pastors and ministers, having been consulted, have given their names, respectively, to invite and request their brethren in the ministry and in the churches—*who are friendly to any kind of discussion and action on these subjects,* to *convene,* for the purposes above specified, at Farmington, on Thursday, the 15th of June instant, at ten o'clock, A. M.

PRESIDENT TYLER.—A Philadelphia paper states, that while the President was exchanging congratulations with the citizens, in *Independence Hall,* and the Common Council were speechifying amid vociferous cheers, George Mundy suddenly made his appearance, and addressed the President and the audience as follows:—"Listen while the prophet of Jehovah lifts up his faithful voice within these sacred walls, and prays that John Tyler, President of the United States of America, made President, not by the people, but by a special act of Providence, may lay the corner stone of universal emancipation throughout the world, by *liberating his own slaves.*" It was a very appropriate *place* to offer such a request.

JOHN QUINCY ADAMS.—The editor of the Albany Patriot says:—"We shall never forget the emotions of reverence and love, when, with deep feeling he told us, that *he felt that the remnant of his life was consecrated to the overthrow of slavery.* Those words he will never unsay. That decision he will never recall. Heaven approves of it, and his own heart rejoices in it. GOD BLESS HIM."

IRELAND AND AFRICA.—Mr. O'Connell, in his great speech, before the loyal national repeal association, on the 15th of May, made the following striking quotation:

"The history of Ireland can be traced through the statute book, like the track of a wounded man, through a crowd, by the blood!"

It is still more applicable to Africa than to Ireland.

Married,

At Friends' meeting, Solebury, Bucks county, Penna. EDWARD STAPLER, of Lower Makefield, to SARAH PICKERING, daughter of Stacy Pickering, of the former place.

TREASURER'S RECEIPTS

For the week ending 6th mo. (June) 17th, 1843.

Received for the Standard—The following persons have each paid $2: A. Underhill, Lavana, N. Y; Joseph H. Studley, Hanover, Mass.; Griffin Watson, Chickasaw, Ohio; M. L. R. P. Thompson, Canandaigua, N. Y.; P. Ware, Medfield, Mass.; Henrietta Sargent, Boston; A. Dixon, Cayuga, Mich.; Alcinda Smith, Richmond, Ia.

Isaac Lewis, Short Creek, Ohio, $5; Mary Jones, Troy, N. H. $1; N. G. Spiller, Concord, N. H. $3;

ISAAC T. HOPPER, *Treasurer.*

GENERAL INTELLIGENCE.

General Items.

Defeat of the Texan Navy.—On the 16th of May, an engagement took place between the Mexican steamers alone and the Texan fleet, together with nine Campechan barges, which has resulted in the triumph of the Mexicans who did great damage to the Texans. Thirty of their men were killed, among whom were three officers, and 9 or 10 wounded.

The Mexicans on their side had not a single man injured. The victory (although the battle was of five hours duration,) was not complete, inasmuch as the Texan vessels succeeded in escaping. The New Orleans papers at first contradicted this report, but now reluctantly admit its truth.

The Mobile Conflagration.—A correspondent of the Mobile Register gives publicity to the following startling statement:

A negro recently escaped from New Orleans, made his appearance in the village of Alexander, in Genesee county, Yew-York. He was introduced by a deacon of the church, to the principal inhabitants of the village, and at their request, on a Sunday evening in April last, in the village church, "told his experience" of slavery in Montgomery, Mobile, and New Orleans. The following startling statements, made a part of his story:

He was in Mobile during the summer of 1839, that summer so destructive through disease, and conflagration. He with many others, about one hundred in number, held secret meetings out of the city, to consult upon the best method of effecting their freedom. They ascertained that there was a much larger number in the city ready and willing to assist them. Their plan was, at a time fixed upon, to visit the dwellings of the whites, and compel them to leave the city, and to murder wherever any resistance was shown.

This scheme was to be carried into effect at midnight. Before, however, the meditated period arrived, they were informed by some abolitionist residing in the city, that if they succeeded in this attempt, they would afterward be taken by the authorities of other places. The scheme, upon this representation, was consequently abandoned. They then determined to burn the city. The conflagration was to be a general one, and the time set, was 12 o'clock at night, but some within the city commenced the work at 8 o'clock in the evening, and thus frustrated the intended purposes of the greater number.

He represented himself as one of the leaders among them. This fellow gave his name at the meeting, named his wife and children here, where they resided, whom he had worked with, the name of his master, the time when he left here, and when he left New Orleans. It is well authenticated that this strange story was told in the manner described, and this history of himself, has been ascertained by the writer to be strictly true.

It is well known that the great fire commenced between 7 and 8 o'clock. That while the mansion house was burning, the building of Mr. Emanuel, the Alabana hotel, a shed near the fish-market, and toward evening a house high up in Dauphin street were fired, and at half past 6 o'clock that evening, a carpenter's shop on Church street, near the American theatre, was set on fire, and the flames destroyed every building upon that square. Our citizens were disturbed with the cries of fire from every quarter during the day. That incendiaries were at work was never doubted, but who they were has never been fully ascertained.

Mexico.—The New Orleans papers declare that great excitement exists in Mexico, in consequence of the payment of the first instalment, $270,000, to the United States; and that Santa Anna was obliged to sell the carriages, horses, and other articles belonging to the more opulent portion of the population, to meet the payment by the time required. The money has arrived in the United States, in the brig Dolphin.

Riots in Canada.—The laborers employed on the public works, while working on the Beauharnois canal, struck for higher wages, and attempted to gain their object by force. The Montreal Transcript states that Mr. Elliot, one of the contractors, was attacked in his bed, and his skull so badly fractured, that his life is despaired of. W. H. Dennant, another of the contractors, was much bruised, but escaped on a swift horse. After every other exertion had been used to disband the rioters, a regiment of dragoons were ordered out, and after several people had been killed and wounded, the mob scattered into the woods.

Riots in Philadelphia.—Quarrels and violent fights have become so frequent between the Fire Companies of this city, that the more orderly companies are withdrawing from the service as their only means of safety. The city government seem afraid to interfere, lest the tide of violence should be turned upon them.

The Old Servant Gone at Last.—The Washington Capitol of Tuesday morning, says:

"General Washington's colored servant Cary, was buried on Sunday last, from Greenleaf Point and followed to the grave by a large number of blacks. He was, we understand, at the time of his death 114 years old, and was for a number of years hostler to Gen. Washington, whom he served at the passage of the Delaware, and at the battles of Brandywine and Trenton. Old Cary was known and respected by every citizen of this place—he loved the memory of his patriotic master, and as a humble mark of respect, on his birthday, and in fact, every millitary parade, wore an old shad-bellied uniform coat, and a three cornered hat with a huge cockade, which he said Washington gave him. On these occasions the boys used to collect around him, but his venerable appearance disarmed them of all thoughts of mischief, and he was always allowed the honorable privilege of hobbling in the rear of the military under whose protection he generally placed himself.

The Influenza.—This troublesome disorder is extremely prevalent. In New-York, Albany, and Philadelphia, a very large proportion of the population are severely afflicted with it.

Liberia.—The Colonization Herald, published in Philadelphia, has a new string to harp upon. It appeals to our national jealousy in behalf of Liberia, on the ground that Great Britain is about to lay her hand on the colony. It states that a new map of Africa has been got out, on which a claim is laid to a large portion of the Liberia territory. Mr. Arrowsmith, the royal geographer, told an associate of the editor of the Herald, that the map was commanded by high authority. The article concludes with stating that a committee of parliament, who have been taking testimony the past year as to Liberia, are gathering all the testimony they can adverse to the rights of the present Governor, and that the report of the committee recommends to the British government the construction of a fortress in the very heart of Liberia. The writer says:—

"The fate of the Niger expedition has dissipated the dreams of commercial aggrandizement indulged by Britain, previous to the failure of that pseudo-philanthropic speculation. Liberia now offers the most safe, direct, and desirable access to the great valley of the Niger; and we much fear that the insatiable rapacity of England will disregard every obstacle to her obtaining for her starving manufacturers and clamorous merchants the monopoly of that important market.

We have hitherto addressed our appeals to the philanthropist and the Christian. We now earnestly commend this important to the most serious consideration of the American patriot and statesman."

Christianizing Africa.—Artillery for Africa.—The steamer Oceola has brought down from Washington two beautiful brass pieces of artillery, (four pounders,) mounted and supplied with all requisite apparatus. They are to be shipped off to Liberia, for the defense of that colony.—*Norfolk Herald.*

NOTICES.

TENTH MASSACHUSETTS A. S. FAIR.

The undersigned give notice that the tenth Massachusetts Anti-Slavery Fair will be held in Boston, during the next Christmas and New-Year's season; and they ask the help of all who value human freedom, knowing that the appeal must find a response in every good, Christian heart: for it is not a sectarian scheme—it is not a political party, which they have in view; but a great national undertaking for humanity. Not forcibly, but peacefully; not in the spirit of hatred, but, as it has been begun, in the spirit of love, would they have this generation accomplish its great work on earth—the extinction of slavery. It is a work which cannot safely be delayed an hour; and they hope, by this effort, to do much towards awakening all hearts to the emergency.

The funds raised will be devoted, as heretofore, to the diffusion of anti-slavery truth, and to sustaining and cheering onward such devoted persons as have given their lives to the glad yet severe service of arousing an unwilling nation to a sense of its moral responsibilities.

M. W. Chapman,	*Lavinia Hilton,*
Ann T. G. Phillips,	*Hannah Tufts,*
*

Poetry.

For the National Anti-Slavery Standard.

LINES,

On the death of Jonathan Greene, (formerly of Newport, R. I.) who died at Ledyard, Cayuga county, New-York, on the 16th of 3d month, 1843, aged 87 years.

The subject of the following lines was one of those sunny old men, who love Nature and little children, and take an interest to the last in all that concerns humanity; and so their sun sets, smiling on the green hills at it goes.

Low lies his head—the patriarch, at last,
Has filled the measure of his blameless days.
Oh! what to him are sorrows of the past?
They melt, like dew, 'neath Heaven's genial rays.

Like some tall monarch of the mountain-top,
Around whose form the graceful forest grew,
He lived to see a generation drop,
Nor passed till sprang a generation new.

Ah! what to him, in life, were wealth and power?
Too low to lure a mind like his astray.
More prized by him was one sweet tranquil hour,
Than all the pomp that earth could e'er display.

Go read the volume of his aged mind;
Ask Fancy's aid to bring the page to view;
Though closed *his* orbs, thine own may not be blind,
Nor memory fail thee in a tale so true.

What has he not, in life's long journey, seen?
The bloody strife of man against his kind;
The villain's covert wile, 'neath friendship screen;
The poisonous teachings of a vicious mind;

The slave of pleasure in his gilded car,
In rapid flight toward a nameless tomb;
The thoughtless worldling, gazing from afar,
On what, perchance, may be a nearer doom;

The tie of friendship harshly reft in twain,
By something far beyond each friend's control;
The sinful act which brought its meed of pain,
The scathing anguish of a harrowed soul.

Read on, nor pause thou, till the task be done;
'Twere well for all to study such a page;
'Twere well could we but reach the goal he won,
A guileless manhood, and an honored age.

W. B.

THE BEAUTIFUL.

"There is but a very minute portion of the creation that we can turn into clothes and food, and gratification for the body; but the whole creation may be used to minister to the sense of beauty."—Dr. Channing.

The Beautiful! the Beautiful!
Where do we find it not?
It is an all-pervading grace,
And lighteth every spot.

It sparkles on the ocean wave,
It glitters in the dew,
We see it in the glorious sky,
And in the floweret's hue.

On mountain-top, in valley deep,
We find its presence there,
The Beautiful! the Beautiful!
It liveth everywhere.

The glories of the noontide day,
The still and solemn night,
The changing seasons, all, can bring
Their tribute of delight.

There's beauty in the child's first smile,
And in that look of faith—
The Christian's last on earth, before
His eye is closed in death;

And in the beings that we love,
Who have our tenderest care—
The Beautiful! the Beautiful!
'Tis sweet to trace it there.

'Twas in the glance that God threw o'er
The young created earth,
When he proclaimed it "very good,"
The Beautiful had birth;

Then who shall say this world is dull,
And all to sadness given,
While yet there glows on every side,
The smile that came from Heaven?

If so much loveliness is sent
To grace our earthly home,
How beautiful! how beautiful!
Will be the *World to come!*

THE STREAMS.

Ye early minstrels of the earth,
Whose mighty voices woke
The echoes of her infant woods
Ere yet the tempest spoke—
How is it that ye waken still
The young heart's happy dreams,
And shed your light on darkened days,
Oh, bright and blessed streams!

Wo for the world!—she has grown old
And grey in toil and tears;
But ye have kept the harmonies
Of her unfallen years;
Forever in our weary path
Your ceaseless music seems,
The spirit of her perished youth,
Ye glad and glorious streams!

Your murmurs bring the pleasant breath
Of many a sylvan scene;
They tell of sweet and sunny vales,
Of woodlands wildly green;
Ye cheer the lonely heart of age,
Ye fill the exile's dreams
With hope, and home, and memory,
Ye unforgotten streams!

Ah! soon the blessed springs of Love,
To bitter fountains turn,
And deserts drink the stream that flows
From Hope's exhaustless urn:
And faint upon the waves of Life,
May fall the summer beams,
But they linger long and bright with you,
Ye sweet, unchanging streams!

The bards, the ancient bards, who sung
When thought and song were new,
Oh, mighty waters! did they learn
Their minstrelsy from you?
For still, methinks, your voices blend
With all their glorious themes,
That flow forever fresh and free,
As the eternal streams.

Well might the sainted seer of old,
Who trod the tearless shore,
Like many waters deem His voice,
Whom angel hosts adore;
For still where deep the rivers roll,
Or far the torrent gleams,
Our spirits hear the voice of God
Amid the rush of streams.

TO LIFE.

BY MRS. BARBAULD.

Life! we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear;
Perhaps 'twill cause a sigh, a tear;
Then steal away, give little warning,
Choose thine own time,
Say not good night, but in some higher clime,
Bid me good morning.

Miscellany.

From the Ladies' Book.

GOING INTO MOURNING.

BY T. S. ARTHUR.

The weeping mother bent over the beautiful form of innocent childhood—beautiful still though the animating spirit had fled—and kissed the pale cheek of her dear, departed one. When she lifted her head a tear glistened on the cold brow of the babe. Then the father looked the last look, and, with a powerful effort, controlled the emotion that well nigh mastered him. The sisters came next, with audible sobs, and cheeks suffused with tears. An instant they gazed on the expressionless face of their dear little play-fellow, and then, the coffin lid was shut down, while each one present experienced a momentary feeling of suffocation.

As the funeral procession came out of the door, and the family passed slowly across the pavements to the carriages, a few gossiping neighbors, (such as with no particular acquaintance with the principal members of a household, know all about the internal management of every dwelling in the square,) assembled close by, and thus discoursed of the events connected with the burying.

"Poor Mrs. Condy," said one, "how can she bear the loss of that sweet little fellow?"

"Other people have lost children, as well as she," remarked a sour looking dame; "rich people, thank Heaven, have to feel, as well as we poor folks." No one seemed disposed to reply to this, and there was a momentary silence.

"They've got up mourning mighty quick," said a third speaker; "little Willie only died yesterday morning."

"It's most all borrowed, I suppose," responded a fourth.

"Hardly," said the other.

"Yes, but I know it is, though," added the individual who had made the allegation of borrowing; "because, you see Lucy, the chamber maid told me last night, that Mrs. Condy had sent to borrow her sister's black bombazine, and that all the girls were hard enough put to it to know where to get something decent to attend the funeral in."

"No doubt they thought more about mourning dresses than they did about the dead child," remarked the cynic of the group."

"It's a shame, Mrs. Grime, for you to talk in that way, about any one," replied the woman who had first spoken.

"It's the truth, Mrs. Meyers," replied Mrs. Grime. "By their works ye shall know them. You need'nt tell me about people being so dreadful sorry at the loss of friends, when they can make such a to do about getting black to wear. The bombazine dresses, and long black veils, are truly enough called mourning; they are an excellent counterfeit, and deceive one half of the world. Ah, me! If all the money that was spent in buying mourning was given to the poor, there would be less misery in the world, by a great deal."

And while the little group, attracted by the solemn pageant, thus exercised the privilege of independent thought and free discussion, carriage after carriage was filled and moved off, and soon the whole passed out of sight. It was near the hour of twilight when the afflicted family returned, and after partaking of supper sparingly, and in silence, the different members retired to their chambers, and at an early hour, sought relief from their troubled thoughts in sleep. On the next morning, during the breakfast hour, Mrs. Condy broke the oppressive silence, by asking of her husband the sum of fifty dollars.

"What for, Sarah," said Mr. Condy, looking into her face with an expression of grave inquiry.

"It's the middle of the week, now, you know, and therefore no time is to be lost in getting mourning. At any rate, it will be as much as the bargain to get dresses made by Sunday. Jane and Mary will have to go out this morning and buy goods."

"Mr. Condy did not immediately reply, but seemed lost in deep, and somewhat painful thought. At length he said, looking his wife steadily in the face, but with a kind expression on his countenance, "Sarah, black dresses and an outside, imposing show of mourning, cannot make us any more sorry for the loss of our dear little one;" and his voice gave way and slightly trembled at the last, and the moisture dimmed his eyes.

"Yes, but Mr. Condy, it would seem wicked and unfeeling, not to put on mourning," said his wife, in an earnest voice, (for the idea of nonconformity to the custom of society so presented to her mind, obscured for a moment the heart searching sorrow, awakened by the loss of her youngest born and dearest.) "How can you think of such a thing?"

"Why, father, it would never do, in the world," added the eldest daughter, Jane; "I should feel condemned as long as I lived, if I were to neglect so binding a duty."

"And what would people say," asked Mary, whose simple mind perceived at once the strongest motive that operated in favor of the mourning garments.

"I don't see, Mary," said Mr. Condy, "that other people have anything at all to do in this matter.—We know our grief to be real, and need no artificial incitement to keep it alive. Black garments cannot add to our sorrow." But Mrs. Condy shook her head, and the daughters shook their heads, and the end of the matter was, Mr. Condy's purse strings were loosened, and the required amount of money handed over. After thinking a good deal about the matter, Mary suggested, about an hour after breakfast, that it would not look well for her and Jane to be seen shopping, and Willie only buried the day before; and it was agreed to send for Ellen Maynard, (who always served in the family, when there was much to do,) and get her to make the purchases. This determined, Lucy was despatched for Ellen. The reader will transfer his thoughts to a small, but neat and comfortable room, in another part of the town.—The inmates are two. One, with a pale, thin face, and large, bright eyes, reclines upon a bed. The other is seated by a window, sewing; nor does her tall, attenuated figure, and pale cheeks, indicate a very high degree of health.

"I think I will try to sit up, a little, Ellen, said the former, raising herself up with an effort.

"I wouldn't, if I were you, Margaret, replied the other, dropping her work, and coming to her bedside; "you had better keep still, or that distressing cough may come back again."

"Indeed, sister," said the invalid, "I feel so restless, it is almost impossible to lie here. Let me sit up a little while, and I am sure I shall feel better."

Ellen did not oppose her farther, but assisted her to a large rocking-chair, and after placing a pillow at her back, resumed her work.

"I can't help thinking of Mrs. Condy's little Willie," said Ellen, after a pause, "dear little fellow! how much they must all feel his loss."

"He is better off, though," remarked the sister; but even that, indeed, could not keep her eyes from glistening. The thought of death always referred itself to her own near approach to the thick shadows and the dark valley.

"Yes, he is with the angels," was the brief response of Ellen. Just at that moment the door opened, and Mrs. Condy's chambermaid entered.

"Good morning Lucy, how do you do?" said Ellen, rising; "how is Mrs. Condy, and all the family?"

"They are very well, Miss Ellen," said Lucy, "Mrs. Condy wants you to come there this morning, and go and buy the mourning for the family, and then they want you to come and sew all this week, and part of next, too."

Ellen glanced at her sister involuntarily and then said: "I am afraid Lucy, that I cannot go; Margaret is very poorly, and I don't see how I can possibly leave her."

"Oh! yes, you can go, Ellen," said Margaret, "You can fix me what I want, and come home every night; I'll do well enough."

Ellen paused a few moments, and then turning to Lucy, said, "Tell Mrs. Condy, that I will come round in the course of half an hour."

Lucy went away; and Ellen, after sitting irresolute for some minutes, said, "I dont think, sister, that I can do anything more for Mrs. Condy, than her shopping. I wouldn't like to leave you alone.—You know how bad your cough is sometimes."

"I'll do well enough through the day, Ellen," replied Margaret, (though her feeble voice, and languid manner told too plainly that she could not do very well at any time,) "You know our rent will be due, and you havent yet got enough to pay it."

"That is very true," said Ellen, somewhat sadly. "Any how, I'll go to Mrs. Condy's, and will think about the matter." After dressing herself, Ellen insisted that her sister should lie down. She then placed a small table close to the bed, upon which was set a few articles of food and a vial of cough medicine. After charging Margaret to keep very quiet, and to try to sleep, she turned upon her a look of deep and yearning affection, and then hurried away. The sight of Ellen, and the necessary allusion to the recent afflicting loss, caused the tears of the mother and sisters to flow afresh.—But these were soon dried up; and so much was the mind of each interested in the idea of mourning dresses, and in the necessary directions to be given, that few traces of the real affliction that had wrung their hearts remained for the time, perceptible.—The orders received by Ellen, were promptly filled, at the store where the family usually purchased their dry goods, and the various articles sent home. The bundles arrived about the same time that Ellen returned, and now a careful examination of the shades of color, and quality of the goods took place. These proving satisfactory, Jane said, "and now, Ellen, mother's dress, and Mary's and mine must be done this week. We'll all help you. Mary and I can make the skirts, and bind cord for you, and do a good deal on the dresses. You can get them done easy enough." "Well, indeed, Miss Jane," replied Ellen, (and her voice was not steady,) "I hardly know what to say; sister is worse than she ever has been, and I don't see how I can leave her alone. She coughs terribly; and is so weak that she can only sit up a little while. She has failed very fast within a week."

"But, you know this is a case particularly pressing," said Mrs. Condy; "here seems to be no help for it. There is no one we can get but you, now, and, you know, we give you all our sewing, and depend on you. Lucy says that Margaret is willing to have you come, and says that she can get on very well."

"Ellen paused a moment or two, and then said, with an expression of sadness in her voice, "I will make the dresses for you, Mrs. Condy, but you must all help me, as much as you can, so that I can get home every evening. It wont do to let Margaret be alone all night, for her cough is so much worse in the evenings, and before day in the morning." Neither Mrs. Condy nor her daughters replied to this; mentally they deemed it impossible for Ellen to go home at night, but they did not wish to say so. It was Wednesday and all the afternoon was consumed in cutting, fitting and basting the dresses. Night came, and Ellen, after tea, prepared to go home. Some slight objection was made, but she was resolute. It was some time after dark when she came in sight of her chamber window. It showed that there was no light within. Instantly she sprung forward, soon bounded up the stairs, and into the room. "Margaret, how are you, Margaret?" she said, pressing up to the bedside, and putting her hand upon the forehead of her sister. It was cold and clammy. A violent fit of coughing prevented a reply. A light was obtained in a few minutes and showed the countenance of Margaret slightly distorted from difficult breathing; and her forehead perceptibly corrugated. "You are worse, sister," said Ellen, kissing her damp forehead.

"No, not much worse; my cough is only a little troublesome," was the quiet reply.

"You have had no supper yet, of course," said Ellen; "a cup of hot tea will do you good." This was soon prepared, and Margaret ate with a keen appetite. After tea, she was much better. The cold perspiration ceased, and her skin became dry and warm. A brief conversation passed between the sisters, when Margaret fell off into a pleasant slumber. On the next morning, with much reluctance and many misgivings, as to whether it were right to leave her sister alone, Ellen went to Mrs. Condy's. Before going, however, she asked the kind neighbor, who lived below, to look in occasionally, and see that Margaret had a good cup of tea for dinner. This was promised, and she felt lighter at heart. Ellen worked hard through that day, but when night came, with all the help she had received, the first dress was not finished. Unless one dress was finished each day, the three could not be finished by Sunday; and this being the case on the first day, how could she go home that night? for if she worked a few hours longer the garment would be ready for the wearer. "I must go home a little while," she said, mentally; "and then come back again! But how can I leave Margaret all night. She may die!" The thought caused her to shudder.

At length she said to Mrs. Condy, "I can't leave sister all night, madam; but I can take your dress home with me, and by sitting up late, I can easily finish it. You will have no objection to my doing this, I hope."

Mrs. Condy paused for a moment, for she did feel an objection to this being done; but humanity prevailed, and she consented. This relieved Ellen's mind greatly, and she bundled up the dress and hurried away with it. Margaret was evidently more feeble than she was in the morning, and her cough was very troublesome. It was near twelve o'clock when the last stitch was taken in Mrs. Condy's dress, and then Ellen retired to her bed. But it was a long time before she could sleep. The nervous excitement, produced by protracted labor and great anxiety of mind, drove slumber from her eyelids for many hours. Towards morning she fell into a troubled sleep, and awoke at daylight, unrefreshed. This day was Friday, and Jane's dress was next in turn. Ellen applied herself with even greater assiduity than she had used on the preceding day; but as Jane's dress required more trimming, and less assistance was given her on it, the progress she made towards its completion, was in no way promising. After dinner her head began to ache, and continued its throbbing, almost blinding pain, until the evening twilight began to fall, and the darkness compelled her to suspend her work.

"Why, Ellen, Jane's dress isn't nigh done," said Mary, in tones of surprise, on coming into the room, at the moment Ellen laid the garment aside.

"No, but I'll finish it to-night," replied Ellen.

"Why, it will take pretty much all night to finish this," lifting and examining her sister's dress. "Why, how in the world did you get so behind hand, Ellen?"

"This is a harder dress to make than your mother's," replied Ellen; "and besides having less help on it, my head has ached very badly all the afternoon."

Without seeming to notice the last reason given, Mary said, "Well, if you can possibly get it done to-night, Ellen, you must do so. It would never answer, in the world, not to have all the dresses done by to-morrow night."

"I will have it done," was the brief reply, made in a low tone. Jane's dress was taken home that night, unfinished by full six or seven hours work. As Ellen had feared, she found Margaret suffering much from her cough. After making the tea, and preparing some food for her sister, whose appetite still remained good, she drank a cup of tea, and then sat down to work upon the mourning garment. Towards midnight, Margaret, who had fallen asleep early in the evening, began to grow restless, and to moan, as if in pain. Every now and then, Ellen would pause from her work, and look towards the bed with an anxious countenance; and once or twice she got up and stood over her sister, but she did not awake. It was three o'clock when the last stitch was taken, and then Margaret's cough had awakened her, and she seemed to suffer so much from that, and from difficult breathing, that Ellen, even after lying down, did not get to sleep for an hour. It was long after sunrise when she awoke.

"Must you go to-day, too?" inquired Margaret, looking into her sister's face anxiously, on seeing her (after the hastily prepared breakfast had been eaten) take up her bonnet and shawl.

"Yes, Margaret, I must go to-day. There is one more dress to be made, and that must be done. But after to-day, I won't go out any where until you are better."

"I don't think I shall ever be better again, Ellen," said the sick girl. "I am getting so weak; and I feel just as if I shouldn't stay here but a little while. You don't know, how strange I feel sometimes. Oh! I wish you didn't have to go out to-day," and she looked so earnestly into the face of her sister, that the tears sprung into Ellen's eyes.

"If I can persuade them to put this last dress off till next week, and then get some one else to make it, I will," she said; "but if I can't, Margaret, try and keep your spirits up. I'll ask Mrs. Ryland, down stairs, to come up and sit with you, a little while at a time, through the day; and so if I can't get off, you won't be altogether without company."

"I wish you would, sister; for I feel so lonesome sometimes," said Margaret, mournfully.

Mrs. Ryland consented, for she was a kind hearted woman, and esteemed the sisters; and Ellen hurried away to Mrs. Condy's.

"You're very late this morning, aint you?" said Mary Condy, as Ellen entered with Jane's finished dress.

"I am a little late, Miss Mary, but I sat up till three o'clock, and overslept myself in consequence."

"Well, you'll finish my dress to-day, won't you?"

"Really, Miss Mary, I hardly know what to say about it; sister is so very poorly, that I am almost afraid to leave her alone. Can't you in any way put off this dress till next week? I have been up nearly all night for two nights, and I feel very unwell this morning." And certainly her pale cheek, sunken eyes, and haggard countenance, fully confirmed her statement.

"It will be impossible, Ellen," was Mary's prompt and positive response. "I must go to church to-morrow, and cannot, of course, go out without this black dress is done."

With a sigh, Ellen sat down and resumed her needle. After a little while, she said, "Miss Mary, I can't finish your dress, unless you and your sister help me a good deal."

"Oh! we'll do that, of course," said Mary, getting up and leaving the room. It was near eleven o'clock before Mary thought of helping Ellen any, and then two or three young ladies came in to pay a visit of condolence, and prevented her. Tears were shed at first; and then gradually a more cheerful tone of feeling succeeded, and so much interested were the young ladies in each others company, that the moments passed rapidly away, and advanced the time near on to the dinner hour. It was full three o'clock before Mary and Jane sat themselves down to assist Ellen. The afternoon seemed almost to fly away, and when it was nightfall, the dress was not half finished.

"Will it be possible to get it done to-night?" asked Mrs. Condy.

"It will be hard work, madam," said Ellen, whose heart was with her sister.

"Oh! it can be finished, if we all work hard for two or three hours. The fact is, it *must* be done. I wouldn't miss having it for the world."

With a sigh, Ellen turned again to her work; though feeble nature was well nigh sinking under the task forced upon her. It was past eleven o'clock when the last stitch was taken, and Ellen prepared to go home to her sister.

"But you are not going home to-night," said Mr. Condy, who was now present.

"Oh! yes sir; I havn't seen my sister since morning, and she is very ill."

"What is the matter with your sister?" said Mr. Condy, in a kind tone.

"I'm afraid she's got the consumption." It was the first time Ellen had attempted to utter the word, and the sound of it, even though the whole of it remained unspoken, broke down her feelings, and she burst into tears. Instinctively Mr. Condy reached his hat and cane, and as he saw Ellen recover, by a strong effort, her self-possession, he said, "It is too late for you to go home alone, Ellen; and as we cannot ask you, under the circumstances, to stay all night, I will go with you."

Ellen looked her gratitude, for she was really afraid to go into the street alone at that late hour. As they walked along, Mr. Condy, by many questions, ascertained that Ellen had been compelled to work almost day and night to make up mourning garments for his family, and to absent herself from her sick sister, while she needed the most careful attention. Arrived at her humble dwelling, his benevolent feelings prompted him to ascertain truly the condition of Margaret, for his heart misgave him that her end was very nigh. On entering the chamber, they found Mrs. Ryland, the neighbor who lived below, supporting Margaret in the bed who was gasping for breath, as if every moment in fear of suffocation. Ellen sprung forward with a sudden exclamation, and taking Mrs. Ryland's place, let the head of her sister fall gently upon her bosom. Mr. Condy looked on, for an instant, and then hastily retired. As soon as he reached home, he despatched a servant to the family physician with a special request to have him visit Ellen's sister immediately. He then went into his wife's chamber, where the daughters, with their mother, were engaged in looking over their new mourning apparel.

"I am afraid," he said, "that you have unintentionally been guilty of a great wrong."

"How so?" asked Mrs. Condy, looking up with sudden surprise.

"In keeping Ellen here so late from her sister, who is, I fear, at this moment dying."

"Is it possible?" exclaimed the mother and daughters, with looks of alarm.

"It is, I fear, too true. But now all that can be done is to try and make some return. I want you Mary, and your mother, to put on your bonnets and shawls, and go with me. Something may yet be done for poor Margaret. I have already sent for the doctor."

On the instant Mrs. Condy and Mary prepared themselves, and the former put into a small basket, some sugar and a bottle of wine, and handed it to her husband, who accompanied them, at that late hour, to the dwelling of the two sisters. On entering the chamber, they found no one present but Ellen and Margaret. The latter still reclined with her head on her sister's bosom, and seemed to have fallen into a gentle slumber, so quiet did she lay. Ellen looked up, on the entrance of Mr. and Mrs. Condy with Mary, and they saw that her eyes were filled with tears, and that two large drops stood upon her cheeks. She made a motion for them to be seated, but did not rise from her place on the bed, nor stir, by the least movement of her body, the still sleeper who leaned upon her breast. For nearly fifteen minutes the most profound silence reigned throughout the chamber. The visiters understood the whole scene, and almost held in their breath, lest the respiration that to them seemed audible, should disturb the repose of the invalid. At the end of this time the physician entered, and broke the oppressive stillness. But neither his voice, nor his step, nor the answers and explanations which necessarily took place, restored Margaret to apparent consciousness. After feeling her pulse for some time, he said, "It will not be necessary to disturb her while she sleeps; but if she becomes restless, a little wine may be given. In the morning I will see her early," and he made a movement to go.

"Doctor," said Ellen, looking him eagerly in the face, "tell me truly is she not dying?"

For a moment the physician looked upon the earnest, tearful girl, and read in her countenance that hope and fear held there a painful struggle. "While there is life, there is hope," he replied briefly.

"Tell me the truth, doctor, I can bear it," she urged appealingly. "If my sister is going to die, I wish to know it."

"I have seen many recover, who appeared nearer to death than she is," he replied, evasively; "and as I have just said, where there is life, there is hope."

Ellen turned from him, evidently disappointed at the answer, and the doctor went down stairs, accompanied by Mr. Condy. The two remained some minutes in conversation, below, and when the latter returned, he found his wife and daughter standing by the bedside, and Margaret exhibiting many signs of restlessness. She kept rolling her head upon the pillow, and throwing her hands about uneasily. In a few minutes she began to moan and mutter incoherently. After a little while, her eyes flew suddenly open, and she pronounced the name of Ellen, quickly.

"I am here, Margaret," replied her sister, bending over her.

"Oh! Ellen, why did you stay away so long," she said, looking up into her face, half reproachfully, and seeming not to observe the presence of others. "I was so lonesome all day; and then at night I waited and waited, and you didn't come home! You won't go away any more, will you, Ellen?"

"No, no, sister, I wont leave you again," said Ellen, soothingly, her tears starting afresh. The words of Margaret smote upon the heart of Mary, whose great eagerness to get the mourning dress done, so that she could go out on Sunday, had been the cause of Ellen's long detention from her sick sister. She hastily turned away from the bed, and seated herself by the window. As she sat there, the image of her baby-brother came up vividly before her mind, and with it, the feeling of desolation, that the loss of a dear one always occasions. And, with this painful emotion of grief, there arose in her mind a distinct consciousness, that since her thoughts had become interested in the getting and making up of her mourning dress, she had felt but little of the keen sorrow that had at first overwhelmed her, and that now came back upon her mind like a flood. As she sat thus in silent communion with herself, she was enabled to percieve that in her own mind there had been much less of a desire to commemorate the death of her brother, in putting on mourning, than to appear before others to be deeply affected with grief. She saw that the black garments were not to remind her of the dear, departed one, but to show others that the babe was still remembered, and still mourned. In her present state of keen perception of interior and true motives, she felt deeply humbled, and inwardly resolved, that on the morrow she would not go out for the too vain purpose of displaying her mourning apparel. Just as this resolution became fixed in her mind, a sudden movement at the bedside, arrested her attention, and she again joined the group there. Her heart throbbed, with a sudden and quicker pulsation, as her eye fell upon the face of Margaret. A great change had passed upon it; death had placed his sign there, and no eye could misunderstand its import. Rapidly, now, did the work of dissolution go on, and just as the day dawned, Margaret sank quietly into that deep sleep, that knows no earthly waking. After rendering all such offices as were required, Mrs. Condy and Mary went home; the latter promising Ellen that she would return and remain with her through the day. At the breakfast-table, Mr. Condy so directed the conversation, as to give the solemn event they had been called to witness, its true impression upon the minds of his family. Before the meal closed, it was resolved that Jane and Mary should go to the humble dwelling of Ellen, and remain with her through the day, and that after the funeral, the expense of which Mr. Condy said he would bear, Ellen should be offered a permanent home. The funeral took place on Monday, and was attended by Mr. Condy's family. The next day Mrs. Condy called on Ellen, and invited her to come home with her, and to remain there. The offer was thankfully accepted. During the day, and while Ellen, assisted by Jane and Mary, was at work on black dresses for the younger children, Mr. and Mrs. Condy came into the room; the latter had a piece of bombazine in her hand.

"Here is a dress for you, Ellen," she said, handing her the bombazine.

Ellen looked up with a sudden expression of surprise; her face flushed an instant, and then grew pale.

"You will want a black dress, Ellen, and I have bought you one," resumed Mrs. Condy.

"I do not wish to put on black," she said with a slightly embarrassed look, and an effort to smile, while her voice trembled, and was scarcely audible.

"And why not, Ellen," urged Mrs. Condy.

"I never liked black," she said, evasively, "and, any how, it would'nt do any good," she added, somehow mournfully, as if the former reason struck her, on the instant, as being an insufficient one.

"No, child, it would'nt do any good," said Mr. Condy, tenderly and with emotion; "and if you don't care about having it, don't take it." Mrs. Condy laid the proffered dress aside, and Ellen again bent silently over her work. The hearts of all present were touched, by her simple and true remark, "That it would'nt do any good;" and each one respected her the more, that she shunned all exterior manifestation of the real sorrow that they knew oppressed her spirits. And never did they array themselves in their sombre weeds, that the thought of Ellen's unobtrusive grief, did not come up and chide them.

From the Troy Daily Whig.

THE SHAKERS OF LEBANON.

Considerable excitement exists at present in this vicinity in consequence of the Shakers opening a meeting every pleasant Sabbath, on the mountain near this place, at a monument which they have erected there. The monument is situated about two and a half miles south of the springs, on the highest point of Hancock mountain. It is a marble slab, about five feet high, which is sunk into a rock, and fastened with melted lead. Adjoining the monument are five posts set up, about two feet high, to which are fastened six heavy planks, making a five sided yard, or basin, containing about forty square feet of land. The whole is enclosed by a very neat fence, making the ground occupied by the brethren and sisters, while dancing, just one half an acre. There are four gates leading from this yard at each point of the compass; that at the west side opens into a road about twelve paces broad, made perfectly smooth, and bordered on both sides by spruce trees sixteen paces apart. This road leads down the mountain into the Shaker village. On the south side of the monument is this inscription:

"*The word of the Lord.*"

"Here is my living fountain, saith the Holy One of Israel, and here is where I shall set up my kingdom forever more to reign. And from this place shall go forth my word and holy laws to all nations of the earth. And I say, whosoever shall presume to put their hands on this stone, or step their feet within the spot where I have caused these posts to be set up, when their hands are unclean and their hearts impure, shall in some day or other feel the rod of my severity, and fall under an awful curse, which I shall in my own time cause to come upon them. Even I, the great I AM, the Eternal Almighty and Overruling Power of heaven and earth. My word is truth, Amen."

On the north side of the monument is this inscription:—"Done at New Lebanon, by command of our Lord and Saviour. Erected here July 26th, 1842."

The Shakers are divided into several families, and are distinguished as the "Brickyard," "North House," "Church," "South," and "Canaan families," &c. These different families take turns in visiting the monument for worship. I was there on the 21st, when the South and Brickyard families were present. On Sunday last the Church and North House occupied the ground. Each different family, it appears, have a different mode of worship, as they went through ceremonies on Sunday last which I did not see on the 21st. When I went then I found the Shakers at the gate which leads into the yard; they were all on their knees in prayer. After singing and other exercises, the gate was opened with much solemnity, and they entered, each bowing very low as they passed through. When they got around the monument the elders went through the ceremony of dipping up "holy water" for the brethren and sisters to drink, and also washed all who desired it; and although they appeared to drink very heartily from the fountain, the water must be invisible to the eyes of "world's people," as the basin from which they appear to dip it was as dry as an oven.

They then formed a ring around the monument and marched to a brisk tune, stopping occasionally to hear the inspiration of one of the brethren who pretended to be one risen from the dead. His name, he said, was James Whitaker, and that he had come directly from heaven to tell the will of God to his chosen people. But the most important part of his mission was to deliver to the elders a golden chain which he had brought from God to bind them in the holy bonds of unity, which all the powers of the world or of the devil could not separate. He delivered the chain, to appearance, and the elders being placed in a circle, were bound together with a chain, and strange to say, not a person outside that fence had power to see that chain.

They then strove to appear like little children, put their fingers in their mouths, and talked gibberish to each other, twisting their faces and bodies into the most unseemly forms and attitudes I ever saw; speaking as children would talk at five years of age, yet not half so sensibly, and each one striving to make himself as much like the inhabitant of a mad house as possible. After dancing and singing until they were exhausted, they seated themselves, or went a little distance out of the yard to obtain earthly water for the good of the body, as I judge the water in the fountain is only useful for the soul.

On Sunday last the Shakers were met at the monument by one who pretended to be the "Great I Am," who directed every movement during the day—when he told them to laugh, they did so, or cry, shout, sing or dance—every direction he gave them was immediately obeyed. Among other ceremonies he directed them to go forth, sow, reap, and harvest the holy seed of the Lord; they accordingly formed themselves into a line of more than sixty rods in length, and after sowing the land to appearance, they went to work and reaped and gathered the harvest together, and then, to appearance, set out their tables and partook of a feast made from the proceeds of their imaginary crop.

No pen can give a correct description of the doings of this curious people, and no idea can be formed of their manner of worship, except by personal observation. I think a visit to the Shaker monument will well repay a person for the trouble of getting to it, even if he does no see the Shakers during their worship, as the prospect is superior to anything in the State; besides, the grounds are laid out very neatly and everything bears a stamp of originality and mystery which fills the mind of every visiter with curiosity and astonishment. Yours, &c. H. C. B.

FOR HOUSEKEEPERS AND FARMERS.

Soap Suds.—There is no better manure than dirty soap-suds; and there is not a farm house in the country, but what produces enough of it, in the course of a year, to manure a garden two or three times over. Dirty suds, after washing, we almost universally throw into the nearest gutter, to be washed away and wasted. Would it not be an improvement, and show a laudable economy in the good woman of the farm house, to have it conveyed to the garden, to enrich the ground, and make the vegetables grow more luxuriantly? The potash, the grease, and the dirt, all of which are component parts of soap-suds, are first rate manures, and should aways be applied to make plants grow, and especially when hard times are loudly complained of, and sound economy is the order of the day.

To Kill Lice on Animals.—A writer in the central New-York Farmer, says: "Take the water in which potatoes have been boiled, and rub it over the skin. The lice will die within two hours, and never will multiply again. I have used ten kinds of the strongest poison to kill lice, all with effect, but none so perfect as this."

The Curculio.—This is the most destructive of all insects to the fruit garden. They are winged insects, bugs or beetles, which come out of the ground about the time the young fruit is forming, mount the trees, and go from plum to plum, peach to peach, nectarine to nectarine, apple to apple, cherry to cherry, and make a hole in every one, and deposite an egg. This egg soon produces a worm, which preys upon the fruit, and causes it to fall prematurely. The ravages of this insect in Middlesex, and Essex counties, alone, must be estimated by tens of thousands of dollars. Ninety-nine in a hundred of the plum trees, which we have seen the last fortnight, have for years blossomed well, but the fruit has all dropped off, to accommodate this prolific little monster. After fruit falls, the worms crawl out of it, and lie buried during winter in the earth, in the chrysalis state till spring calls them forth again, to prey upon the fairest and choicest fruit of the garden.

Remedies.—Trees growing in cattle, poultry, and hog-yards, have been observed to retain their fruit. The curculio is a very shy insect, and when the tree is rubbed by cattle, or shook, this insect folds itself up, and drops off, as may be seen by spreading a sheet under a tree, and then shaking it. When they are thus caught, they should be burned. Fowls devour the worm when they come out of the fruit, and the beetle itself; and hogs eat the green fruit, and thus they are destroyed. A plum tree attached to a pump handle, and one with a brood of chickens under it, has been known to retain its fruit, though for years previous each had dropped it.

Hence it is advisable to shake your plum trees frequently, and catch the curculio; also gather up all the green fruit, and burn or boil it for swine. We have succeeded in having a plum tree retain its fruit till loaded down, by washing it twice a year with soft soap, and with a brine of saltpetre and salt, and top-dressing the ground with salt and saltpetre, and keeping ashes about the roots. Mr. J. B. Barker, of Methuen, informs us that a plum tree of his, retained its fruit it a remarkable manner, and as his other trees dropped their fruit, he could not account for the difference, except from the fact, that he empties his bacon brine in the vicinity of this tree.—*Traveller.*

Escape of Ammonia.—If you wish to ascertain whether ammonia is escaping from a dung-heap, even when you connot smell it, hold over the heap, a feather dipped in vinegar, and if the ammonia is escaping, white fumes will immediately be perceived.

If the fumes are seen, the heap wants a thin coating of swamp mud, or soil, or some other substance that will hold the ammonia.—*New England Farmer.*

JOSHUA C. JENKINS

RESPECTFULLY informs his friends, and the public, that he has taken the old established

TEMPERANCE GROCERY STAND

of Baldwin & Colton, late J. F. Lukens & Co. *Nos.* 244 *and* 244 1-2 *Market street*, south side, above 7th, where he has on hand an extensive assortment of the choicest articles in the line, together with a stock of

FREE LABOR GROCERIES,

all which have been laid in at the lowest possible price for CASH, and will be furnished to families and storekeepers at a very small advance upon the first cost.

Philadelphia, May 4, 1843. 6m.

Free Labor Dry Goods,

Manufactured by the American Free-Produce Association.

THE committee on manufactures have adopted a *minor scale of prices*, the average reduction of which is greater, and the plan deemed more convenient, than the proposed deduction of 10 per cent. from the old prices.

Arrangements have also been made to increase the quantity and variety, as well as to improve the quality, of free goods, under the assurance of more liberal encouragement, which we hope to realize.

Articles on hand—Good shirting and sheetings, bleached and unbleached; Manchester and coat ginghams, various qualities, patterns, and prices; apron and furniture check, do. do. do.; table diaper, (birdeye and huckaback,) bleached and brown; thin muslins for linings, brown, bleached, and colored; Canton flannel, brown and bleached; half pantaloon stripes, fancy do. do. white and black wadding, stockings, half hose, lampwick, cotton yarn, of various numbers, cotton laps or bats, bed ticking, calico, towels, table covers, knitting cotton, &c.

We have also, dress cord, suspenders, garters, &c. &c. Terms cash. Articles wanted in reasonably large quantities may be made to order.

Orders from the country may be addressed to either of the committee—James Mott, No. 36 Church Alley; D. L. Miller, jr. 88 North Front street; Sarah H. Palmer, 33 North Fifth street; or to our wholesale agent, J. Miller McKim, 31 North Fifth street. Housekeepers are requested to call or send their orders to Lydia White, retail agent, corner of Fifth and Cherry streets.

Philadelphia, 4th mo. 13, 1843.

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